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VOL. XX.

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CHINESE REPOSITORY.

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VOL. XX.—JANUARY, 1851.—No. 1.

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ART. I. *A Comparative English and Chinese Calendar for 1851; names of foreign residents at the Five Ports and Hongkong; list of officers in the governments of Hongkong, Canton, and Macao; foreign legations and consular establishments in China.*

WITH the Chinese new year, commencing Feb. 1st, 1851, begins a new reign, the seventh in the Manchu dynasty of Tsing, and the two hundred and forty-fourth in the line of sovereigns who have ruled the destinies of the blackhaired race. During a period of 4702 years have twenty-eight families of these monarchs swayed this fair realm, and exhibited in full degree the vices and ignorance which, we think, always attach to man destitute of the elevating and purifying influences of God's revealed word, here relieved only partially by virtue and knowledge. His majesty Hienfung has an arduous task before him, and his position bespeaks the prayers on his behalf of all who wish the peace and wellbeing of China. May the Ruler of nations grant him a long, prosperous, and beneficial reign. The year 1851 of the Christian era answers to the 4488th year of the Chinese chronology, or the 49th year of the 75th cycle; the latter consists of thirteen lunar months, and commences Feb. 1st, and ends Feb. 19th, 1852; in the cycle it is called *sin hai* 辛亥 or the year of the boar; the custom of using the sexagenary cycle is followed by the Japanese, Coreans, and Cochinchinese.

The lunar year, commencing October 27th, is the first day of the Mohammedan year 1268; the Jewish year 5612 begins Sept. 27th; the Parsee year 1221 of 365 days in the era of Yezdegerd, begins Aug. 23d, or Sept. 22d. The lunar year commencing April 2d is the 1213th of the civil era of the Siamese and Burmese, and that beginning May 31st is the 2394th of their religious era.

Jan.	Feb.	Mar.	1 & 2 m	April.	3 & 3 m	May.	4 m	June.	5 m	July.	6 & 7 m	Aug.	7 & 8 m	Sept.	8 & Int.	Oct.	9 m	Int.	Nov.	10 m	Dec.	10 & 11 m	
1 w	1 s	1 s	29	1 tu	39	1 th	1	1 s	2	1 tu	3	1 f	5	1 m	6	1 w	7	7	1 s	9	1 m	9	1 w
2 th	2 s	2 s	30	2 w	1	2 f	2	2 m	3	2 w	4	2 s	6	2 tu	7	2 th	8	8	2 s	10	2 tu	10	2 th
3 f	3 m	3 m	1	3 th	2	3 s	3	3 tu	4	3 th	5	3 s	7	3 w	8	3 f	9	9	3 m	11	3 w	11	3 f
4 s	4 tu	4 tu	2	4 f	3	4 s	4	4 w	5	4 f	6	4 m	8	4 th	9	4 s	10	10	4 tu	12	4 th	12	4 s
5 s	5 w	5 w	3	5 s	4	5 m	5	5 th	6	5 s	7	5 tu	9	5 f	10	5 m	11	11	5 w	13	5 f	13	5 w
6 m	6 th	6 th	4	6 s	5	6 tu	6	6 f	7	6 s	8	6 w	10	6 s	11	6 m	12	12	6 th	14	6 s	14	6 th
7 tu	7 f	7 f	5	7 m	6	7 w	7	7 s	8	7 m	9	7 th	11	7 s	12	7 tu	13	13	7 f	15	7 s	15	7 th
8 w	8 s	8 s	6	8 tu	7	8 th	8	8 s	9	8 tu	10	8 f	12	8 m	13	8 w	14	14	8 s	16	8 m	16	8 w
9 th	9 s	9 s	7	9 w	8	9 f	9	9 m	10	9 w	11	9 s	13	9 tu	14	9 th	15	15	9 s	17	9 tu	17	9 th
10 f	10 m	10 m	8	10 th	9	10 s	10	10 tu	11	10 th	12	10 s	14	10 w	15	10 f	16	16	10 m	18	10 w	18	10 f
11 s	11 tu	11 tu	9	11 f	10	11 s	11	11 w	12	11 f	13	11 m	15	11 th	16	11 s	17	17	11 tu	19	11 w	19	11 s
12 s	12 w	12 w	10	12 s	11	12 m	12	12 th	13	12 s	14	12 tu	16	12 f	17	12 s	18	18	12 w	20	12 s	20	12 w
13 m	13 th	13 th	11	13 s	12	13 tu	13	13 f	14	13 s	15	13 w	17	13 s	18	13 m	19	19	13 th	21	13 s	21	13 w
14 tu	14 f	14 f	12	14 m	13	14 w	14	14 s	15	14 m	16	14 th	18	14 s	19	14 tu	20	20	14 f	22	14 s	22	14 w
15 w	15 s	15 s	13	15 tu	14	15 th	15	15 s	16	15 tu	17	15 w	19	15 m	20	15 w	21	21	15 s	23	15 m	23	15 w
16 th	16 s	16 s	14	16 w	15	16 f	16	16 m	17	16 w	18	16 th	20	16 tu	21	16 th	22	22	16 s	24	16 tu	24	16 th
17 f	17 m	17 m	15	17 th	16	17 s	17	17 tu	18	17 th	19	17 s	21	17 w	22	17 f	23	23	17 m	25	17 w	25	17 f
18 s	18 tu	18 tu	16	18 f	17	18 s	18	18 w	19	18 f	20	18 th	22	18 tu	23	18 s	24	24	18 tu	26	18 th	26	18 s
19 s	19 w	19 w	17	19 s	18	19 m	19	19 tu	20	19 s	21	19 w	23	19 f	24	19 s	25	25	19 w	27	19 f	27	19 w
20 m	20 th	20 th	18	20 s	19	20 tu	20	20 f	21	20 s	22	20 w	24	20 s	25	20 m	26	26	20 th	28	20 s	28	20 m
21 tu	21 f	21 f	19	21 m	20	21 w	21	21 tu	22	21 m	23	21 th	25	21 m	26	21 tu	27	27	21 f	29	21 s	29	21 f
22 w	22 s	22 s	20	22 tu	21	22 th	22	22 s	23	22 tu	24	22 w	26	22 m	27	22 w	28	28	22 s	30	22 s	30	22 w
23 th	23 m	23 m	21	23 w	22	23 s	23	23 tu	24	23 th	25	23 w	27	23 m	28	23 th	29	29	23 m	31	23 s	31	23 th
24 f	24 m	24 m	22	24 th	23	24 s	24	24 tu	25	24 th	26	24 w	28	24 s	29	24 f	30	30	24 m	1	24 w	1	24 m
25 w	25 tu	25 tu	23	25 s	24	25 s	25	25 w	26	25 f	27	25 w	29	25 m	30	25 s	31	31	25 tu	2	25 w	2	25 m
26 s	26 w	26 w	24	26 s	25	26 m	26	26 th	27	26 s	28	26 w	30	26 f	31	26 s	31	31	26 w	3	26 w	3	26 m
27 m	27 th	27 th	25	27 s	26	27 tu	27	27 f	28	27 s	29	27 w	31	27 m	31	27 m	31	31	27 th	4	27 th	4	27 m
28 tu	28 w	28 w	26	28 m	27	28 th	28	28 s	29	28 m	30	28 w	31	28 s	31	28 tu	31	31	28 w	5	28 w	5	28 m
29 w	29 tu	29 tu	27	29 s	28	29 m	29	29 f	30	29 s	31	29 w	31	29 m	31	29 w	31	31	29 tu	6	29 w	6	29 m
30 th	30 w	30 w	28	30 m	29	30 th	30	30 s	31	30 th	31	30 w	31	30 m	31	30 th	31	31	30 w	7	30 w	7	30 m
31 f	31 tu	31 tu	29	31 w	30	31 s	31	31 tu	1	31 th	2	31 w	31	31 m	31	31 f	31	31	31 tu	8	31 tu	8	31 m

LIST OF FOREIGN RESIDENTS IN CHINA.

Abbreviations.—*Ca* stands for Canton; *wh* for Whampoa; *ma* for Macao; *ho* for Hongkong; *am* for Amoy; *fu* for Fuhchau; *ni* for Ningpo; *sh* for Shānghāi. *P. c.* and *p. s.* attached to a few names denote that they are *police constables* and *police sergeants* at Hongkong.

Abdola Moladina	ca	Barmester, <i>Capt.</i> A. C. 59th	ho
Abdolally Rujabally	ca	Barnard, H.	ho
Abdolvayad Mohamed	ca	Barnet, George	<i>abs.</i> ca
Adamson, W. R.	sh	Barnet, William	ca
Aderjee Saporjee	ca	Barradas, Angelo	ho
Aga Mohamed Ally	ca	Barradas, Francisco C.	ho
Agabeg, G. L.	ca	Barradas, Manoel F.	ho
Agabeg, A. L.	ca	Barradas, Vicente F.	ho
Agnilar, Jozé de	ma	Barras, Jozé Vicente	ca
Alcock, R. and family	sh	Barretto, B. A.	ho
Aldersey, Miss	ni	Barretto, J. A. and family	ho
Alexander, W. H.	ho	Barton, Dr. G. K. and family	ho
Alladin Remjee	ca	Bateson, Charles E.	ca
Allanson, William, and family	ma	Baughey, <i>Major</i> G. F. F. 59th	ho
Allureka Versey	ca	Baylies, Nicholas and family	sh
Almeida, Lino de	ma	Beale, Thomas Chay	sh
Ambrose, Rev. Lewis	ho	Bellamy, <i>Capt.</i>	ca
Ameerodeen Abdool Latiff	ca	Bennets, G. J.	sh
Anderson, G.	ca	Berghard, A.	ho
Angier, F. J.	ho	Bessières, Victor	ca
Anthon, Jr. Henry	ho	Bevan, W. F.	ho
Aquino, J. E. d'	ca	Bhoymeah Mohomedally	ca
Aquino, Maximiliano J. d'	ca	Bidet, A.	sh
Archibald, C.	ho	Bimjee Canjee	ca
Ardaseer Nesserwanjee Mody	ca	Bird, Alexander	wh
Ardaseer Rustomjee	ca	Birdseye, T. J.	ca
Armstrong, J.	ho	Birley, F. B. and family	ca
Aroné, Jacques	sh	Blackhead, J.	ho
Aspinall, W. G.	sh	Bland, J.	sh
Aspundearjee Tamooljee	ca	Blight, John A.	ho
Ayer, W. F.	ho	Block, Frederick H.	ho
Ayub Ebrahim	ca	Bomanjee Muncherjee	sh
Azevedo, A. C.	ca	Bomanjee Pustakia	ca
Azevedo, Felix H. de and fam.	ho	Bonham, Sir Samuel G. & fam.	ho
Azevedo, Luiz M. de	ho	Bonney, S. W.	wh
Backhouse, John	am	Booker, Frederic	ca
Baker, <i>Licut.</i> C. S. 59th	ho	Boone, Rt.-Rev. W. J. and fam.	sh
Baldwin, Rev. C. C. and fam.	fu	Borel, Constant	ca
Baldwin, J. C.	ho	Botelho, Alberto	ho
Balfour, Doct. A. H. and fam.	ho	Bouvard, Rev. Lonis	ho
Ball, Rev. Dyer, and family	ca	Bovet, Louis	ca
Ballard, Samuel, and family	ho	Bovet, Fritz	ca
Banados, H.	ho	Bowman, Adam	sh
Baneroff, A. H.	ca	Bowman, John	sh
Bankier, Dr. R. A.	ho	Bowra, Charles W.	ho
Bapoojee Pallanjee Runjee	ca	Bowra, William A.	ho
Baptista, J. S.	sh	Bowring, John C.	ho

Bowring, John, LL. D.	ca	Carvalho, L. and family	ca
Boxer, W.	ho	Carvalho, C. F.	ca
Bradley, Charles W. LL. D.	am	Carvalho, J. A.	ho
Bradley, Jr., C. W.	am	Carvalho, Jozê H. and family	ho
Braga, Dr. João J.	ho	Carvalho, Antonio J. H.	sh
Braga, S. V.	ho	Cassels, John	sh
Braga, Manoel Roza	ho	Castro, L. d'Almada e	ho
Brandão, A. D. and family	ca	Castro, J. M. d'Almada e	ho
Brice, D.	wh	Cay, R. Dundas, and family	ho
Bridges, Capt. W. 59th	ho	Chadwick, Lieut. C. F. 59th	ho
Bridgman, E. C. D. D. and fam.	sh	Chalmers, Patrick	ca
Brimelow, James W.	ho	Chapman, F.	ca
Brine, R. A.	sh	Chapman, Lieut. J. G. 59th	ho
Britto, Jozê de, and family	ho	Chinnery, George	ma
Brodersen, G.	ca	Chomley, Francis C.	ho
Brooks, J. A.	ho	Churcher, John E.	ho
Broughall, William	sh	Clark, D. O.	sh
Brown, Antonio, Tavern keeper	ho	Clarke, Herbert	ho
Brown, D. O.	ho	Clarke, Lieut. J. S. P. 59th	ho
Brown, W. S.	sh	Cleeman, C.	ho
Browne, Robert	ca	Cleverly, C. St. Geo., and fam.	ho
Browning, W. R.	am	Cleverly, Osmund, and fam.	ho
Buchan, George	am	Clifton, G. and family	ho
Buckler, William	ca	Cobbold, Rev. R. H.	ni
Buckton, Charles	wh	Codrika, A. de, and family	ma
Bugelin, —	sh	Cohen, E.	ho
Buñá, Rev. Francis	ho	Cohen, P.	ho
Burd, Capt. John	ho	Cohen, I.	ho
Burgoyne, George	ho	Cole, Richard, and family	ho
Burjorjee Eduljee	ca	Collins, J.	ho
Burjorjee Sorabjee	ca	Collins, Rev. J. D.	fu
Burns, Rev. William C.	ca	Compton, Charles S.	fu
Burns, Ensign S. J. J. 59th	sh	Compton J. B.	ho
Bush, F. T. and family	ho	Compton, Spencer	ca
Butt, John	ca	Constock, jr. William	ca
Byramjee Coverjee Bhabha	ca	Constock, W. O.	ca
Byramjee Rustomjee	ca	Connolly, A.	sh
Byramjee Rustomjee Mody	ca	Connor, William, and family	sh
Caine, Hon. Major William	ho	Cooke, John	wh
Caine, jr. George W.	ho	Cooverjee Bomanjee	sh
Caise, M. F. Innkeeper	ho	Cordeiro, Albano A. and family	ho
Calder, Alexander	sh	Cordeiro, T. P.	sh
Caldas, Joaquim V.	ho	Cornabê, William	am
Caldwell, Daniel R.	ho	Cortella, Antonio M.	ho
Camajee —	ho	Costa, Joaô da	ca
Cameron, Joseph	ho	Costa, N. T. da	ea
Campbell, Archibald, and fam.	ho	Coulter, M. S. and family	ni
Campbell, A. E. H.	ho	Cowasjee Eduljee Cumbata	ca
Campbell, A.	ho	Cowasjee Framjee	ca
Campbell, Patrick	ca	Cowasjee Pestonjee,	ca
Campos, E.	ho	Cowasjee Pallanjee,	ca
Campos, Joaquim de	ho	Cowasjee Sapoorjee Lungrana	ca
Cameus, J.	ho	Cowper, J. C.	wh
Cannan, John H.	ho	Cowper, —	wh
Carlowitz, Richard	ca	Cox, Lieut. J. Ceylon Rifles	ho
Carpenter, Rev. C. and family	sh	Crakanthorp, Richard H.	ho
Carter, Augustus	ho	Crampton, J.	ca
Cartwright, H. D.	ca	Crawford, Ninian	ho
Carvalho, R. H. and family	ho	Crook, John	ho
Carvalho, M. de	ca	Croom, A. F. and fam	sh

Crossley, James	sh	Duus, N. and family	ho
Cruz, C. de	ca	Ebrahim Shaik Hoosen	ca
Cruz, F. F. de	ca	Edan, B.	sh
Culbertson, Rev. M S and fam	ni	Edger, Hon. Joseph F. and fam	ho
Cummings, Rev. S. and fam	fu	Edkins, Rev. Joseph	sh
Cumoordeen Meerjee	ca	Eduljee Furdoonjee Khambata	ho
Cunningham, Edward	ca	Eduljee Cursetjee,	ca
Cunningham, William	ho	Eichbaum, C W.	ho
Currie, John	ho	Eleazer Abraham	sh
Cursetjee Jamssetjee Botiwala	ca	Elgquist, Rev. A.	fu
Da Costa, M. D. <i>Tavern keeper</i>	ho	Ellice, Robert	ca
Dadabhoj Hosunjee	ca	Ellis, William	ho
Dadabhoj D Lalcaea	ho	Elmslie, Adam W.	ca
Dadabhoj Pestonjee	ca	Emeny, W. and family	ho
Dadabhoj Jamssetjee Dulackow	ca	Encarnacaõ, Antonio L. d'	ho
Dainty, John F.	ho	Endicott, J. B.	cum
Dale, W. W. and family	ca	Everard, Thomas	ca
Dallas, A Grant	sh	Everett, J. H.	ca
Dalziel, W. R.	ho	Fagan, J. W	ho
Danicell, E. J.	ca	Fazul Damany,	ca
Davidson, Walter	ho	Fearon, Charles A. and fam.	sh
Davidson, William	ni	Feliciani, Rev. Antonio	ho
Davis, Henry	ca	Fenonil, Rev. John	ho
Dawson, <i>Lieut. G. T. Cey. Rif.</i>	ho	Fenwick, <i>Capt. N. Cey. Rif.</i>	ho
De Montmorency <i>Lieut. J. 59th</i>	ho	Fincham, A.	sh
De Silva, Manoel, and fam <i>p. s.</i>	ho	Findlay, George <i>abs.</i>	ho
De Silver, R. P.	ma	Fischer, Maximilian, and fam.	ca
De Silver, H. T.	ho	Fisher, R. A. <i>Capt. and fam.</i>	ho
Deacon, E.	sh	Fittock, W. H.	sh
Dean, Rev. William	ho	Fitzpatrick, John	ma
Dellevie, S.	ho	Fletcher, Duncan	ho
Dent, George	ca	Fogg, H.	sh
Dent, John	ca	Fonçeca, Antonio de	ho
Dent, Wilkinson <i>abs</i>	ho	Fonçeca, Athanzio A. de & fam	ho
Dent, jr. William	ho	Forbes, R. B.	ca
Dhunjeebhoj Ruttunjee	ca	Forcade, Rt. Rev. T. A.	ho
Dhunjeebhoj Muncherjee	ca	Forth-Rouen, A. <i>abs</i>	ma
Dhunjeebhoj Eduljee	ca	Foster, F.	sh
Dickenson, <i>Lieut. R. J. Cey. Rif.</i>	ho	Fox, G. S.	ho
Dildarkhan Goolabkhan,	ca	Framjee Bomanjee Bhundara	ca
Dinier, C.	ca	Framjee Nowrojee Taback	ca
Dinshaw Merwanjee,	ca	Framjee Sapoortjee Lungrana	sh
Dinshawjee Framjee Casna	ca	Framjee Jamssetjee	ho
Dixon, Andrew S.	ho	Framjee Eduljee	ca
Donaldson, C. M. and fam	sh	Framjee Sapoortjee,	ca
Donaldson, P.	ho	Framjee Burjorjee	ca
Doolittle, Rev. Justus, and fam	fu	Framer, David	ho
Dorabjee Byramjee	ca	Freemantle, C. A.	ho
Dorabjee Nesser. Cana, <i>abs</i>	ca	French, Rev. John B.	ca
Dossabhoj Hormusjee,	sh	Froget, Aloysio	ho
Dossabhoj Hormusjee Camajee	ca	Fryer, A. H.	ho
Dossabhoj Bajonjee	ca	Fryer, W.	ho
Doty, Rev. Elihu, and fam	am	Fuller, <i>Captain F. 59th</i>	ho
Drake, Francis C.	ho	Fysk, William W.	am
Drewett, A.	ho	Gangjee Goolam Hoosain	ca
Dreyer, William	ca	Gareta, Esteban	ma
Drinker, Sandwith, and fam.	ho	Gaskell, W. and family	ho
Duddell, George	ho	Genachr, Rev. Ferdinand	ho
Dunlop, Archibald	ca	Gibb, T. Jones <i>abs.</i>	ho
Durran, J. A.	ma	Gibb, John D.	sh

Gibb, George	ca	Henning, Robert	ho
Gifford, A.	ho	Hertslet, F. L. and fam.	am
Gilbert, W.	ca	Hickson, W. D.	ho
Gilfillan, Rev. Thomas	am	Hill, J.	ho
Gilman, Richard J.	ca	Hill, N. of Str. "Hongkong"	ho
Gingell, W. R. <i>abs.</i>	fu	Hilliér, Charles B. and fam	ho
Girard, Rev. Prudence	ho	Hirschberg, <i>Doct.</i> H. J.	ho
Gittins, Thomas	ca	Hitchcock, L. N.	ca
Gorió, C. J.	ho	Hobson, B. M.D. and family	ca
Goodale, Samuel P. <i>abs.</i>	ho	Hobson, Rev. John and fam.	sh
Goddard, John	ho	Hogg, James	sh
Goddard, Rev. Jos. T. & fam	ni	Hogg, William, and fam.	sh
Goodings, Robt. and fam.	ho	Holderness, J.	ho
Goodridge, John B.	ca	Höldforth, C. G. <i>abs.</i>	ho
Gordon, Francis <i>P. C.</i>	ho	Holliday, John, and family	ca
Gordon, — <i>Capt.</i> 59th.	ho	Holtz, Andreas	sh
Gough, Rev. S.	ni	Horsburgh, Rev. A.	ca
Grandpré, A.	ho	Hooper, James	sh
Graves, Pierce W.	sh	Hormusjee Cowasjee	ma
Gray, H. M. M.	sh	Hormusjee Eduljee	ca
Gray, Samuel	ho	Hormusjee Jamasjee Nadershaw	ca
Gray, <i>Lieut.</i> W. R. <i>Cey Rif.</i>	ho	Hormusjee Nesser. Pochajee	ca
Greaney, J. <i>P. C.</i>	ho	Hormusjee Rustomjee Daver	ca
Green, George F.	sh	Hubertson, G. F. <i>absent</i>	sh
Griswold, John N. Alsop	sh	Hudson, Ang. R.	ca
Grosvenor, A. W.	wh	Hudson, Rev. T. H.	ni
Guillermin, Rev. M.	ca	Hudson, Joseph	ni
Gutierrez, Rufino	sh	Hudson, John and family	ho
Gutierrez, L. J.	am	Hudson, C. W.	ca
Gutierrez, Venancio	ho	Huffum, F. S.	ho
Gutierrez, Querino	ho	Hulme, Hon. John W. and fam	ho
Gutzlaff, Rev. Charles and fam	ho	Humphreys, Alfred <i>abs.</i>	ho
Hague, Patrick, and family	ni	Hunt, Thomas and family	wh
Hajee Elias Hussan,	ca	Hunter, James D.	ca
Hale, F. H. <i>abs.</i>	sh	Hurjee Jamal	ca
Hall, Edward and family	sh	Hurst, Wm.	ho
Hall, G. R. and family	sh	Husnu, F. G.	sh
Halton, E.	sh	Hutchinson, Wm.	ca
Hamberg, Rev. Theodore	ho	Huttleston, J. Thomas	sh
Hance, Dr. H. F.	ho	Hyland, Thomas	ho
Hancock, B.	sh	Hyndman, Henrique	ca
Happer, Rev. A. P. and family	ca	Hyndman, Joaó	ho
Hardie, H. R.	ca	Hyslop, James, M. D. and fam	am
Hare, J.	ho	Iuce, H. A.	ho
Harkort, Bernhard <i>abs.</i>	ca	Irons, James	sh
Harland, <i>Doct.</i> W. A.	ho	Isaac Reuben	sh
Harris, R. <i>P. C.</i>	ho	Irwin, Thomas	ho
Harris, C. <i>P. S.</i>	ho	Jacob Hassan	ca
Hargreaves, W.	sh	Jacob Reubin	ca
Harvey, F. E.	ho	Jackson, R. B. and family <i>abs.</i>	fu
Haskell, G. E.	ho	Jackson, Robert	am
Hassam Fakira	ca	Jackson, Rev. John D.	fu
Head, C. H.	ho	Jacson, Roger	sh
Heard, John	ca	Jafferbhoy Budroodin,	ca
Heard, jr. Augustine <i>abs.</i>	ca	Jalbhoy Cursetjee,	ca
Hedges, H. B.	ho	Jamieson, T. of str. "Canton"	ho
Heerjeebhoy Hormusjee <i>abs.</i>	ca	Jamsetjee Bózanjee	sh
Heerjeebhoy Rustomjee	ma	Jamsetjee Ruttunjee	ca
Helbling, Lewis	sh	Jamsetjee Rustomjee France,	ca
Helms, Henry	am	Jamsetjee N. Echeye	ca

Jamsetjee Eduljee,	ca	Lexis, William	P. C.	ho
Jardine, Hon. David	ho	Leyne, <i>Lieut. J.</i>	59th	ho
Jardine, Joseph	ca	Libois, Rev. Napoleon F.		ho
Jardine, Robert	ho	Liddall, E.		ho
Jeewabhoj Abdolally	ca	Liua, J. M. O.		wh
Jehangeer Framjee Buxey	ca	Livingston, W. P.		ca
Jenkins, Rev. B. and fam	sh	Livy, J. L.		ca
Jeraz Munjee	ca	Lleyd, <i>Lieut. J.</i>	59th	ho
Johnson, D. H.	ca	Lobscheid, Rev. Wilhelm		ho
Johnson, F. B.	ca	Locke, J. B.		sh
Johnson, Rev. John	ho	Lockhart, William and family		sh
Johnson, Rev. S. and family	fu	Lodder, <i>Capt W. W.</i>	59th	ho
Johnston, Hon. A. R.	ho	Loomis, Rev. George		wh
Jones, Thomas	abs.	Lopez, E.		ca
Jones, <i>Lieut. D. Royal Art.</i>	ho	Lord, Joseph		ho
Jordan, J. P.	sh	Lord, Rev. E. C. and family		ni
Josephs, Levin	ca	Loureiro, P. J. jr.		sh
Jumoojee Nesserwanjee	ca	Loureiro, F.		sh
Just, G. S.	ho	Low, Edward A.	abs.	ca
Just, Leonard	ho	Lübeck, L. Aug.		ho
Jesus, L. J. de	ca	Luce, William H.		ca
Jesus, J. A. and family	ho	Lucas, C.		ca
Kakeebhoj Bahaderbhoj,	ca	Ludda Chatoor,		ca
Kay, William, and family	sh	Lugg, <i>lt. J. R. Royal Artillery</i>		ho
Kean, <i>Ensign H.</i>	59th	Langley, <i>Capt.</i>		cum
Kennedy, David	ca	Lyall, George and family		ho
Kennedy, Henry H.	abs.	Lyons, Alexr. <i>Tavern-keeper</i>		ho
Kenny, <i>Doct. B.</i> and family	ca	Macandrew, Dr. <i>Staff Surg.</i>		ho
Khan Mohamed Habibhoj	ca	Macandrew, J.		sh
Khan Mohamed Datoobhoj	ca	Macculloch, Alex.		sh
Khmooredeen Nuverally,	ca	Macdonald, <i>Capt J M & fam</i>	CR	ho
King, F. A.	ca	Macdonald, James		sh
King, David O.	sh	Macduff, H. C. R.		sh
King and family, <i>Lieut. J.</i>	59th	Macgowan, D. J., M. D. & fam		ni
Kirk, Thomas	sh	Mackay, Eneas J.		am
Klezkowski, M. de	sh	Mackean, Thomas W. L. & fam		ho
Koch, C. A.	ca	Mackenzie, D. W.		ca
Kreyenhagen, Julius	ca	Mackenzie, J. W. L.		ho
Krone, Rev. R.	ho	Mackenzie, Kenneth R.		sh
Kupferschmidt, P.	ho	Mackenzie, C. D.		sh
Lauson, George H.	ca	Mackenzie, S.		ca
Ladah Kakey	ca	Mackertoom, M G.		ca
Lança, E. L.	ca	Maclachlan, J. E.		ca
Lane, T. A.	ho	Maclay, Rev. R. S. and fam		fu
Langley, E.	sh	Maclehose, James and fam		ho
Lapraik, Douglas	ho	Maclea, A. C.		ho
Lay, Horatio	ho	Maclea, J. L.		sh
Layton, F. A.	sh	Macleod, M. A.	abs	ca
Layard, <i>Major W. F. Cey. Rif.</i>	ho	Maitland, S.		sh
Leccaroz, Juan	ma	Maloobhoj Donghersee		sh
Lechler, Rev. Rudolph	ho	Maltby, Charles		sh
Legge, James, D D and fam	ho	Maneckjee Nanabhoj		ca
Lemon, J.	ho	Maneckjee Pestonjee	abs	ca
Lemon, —	ho	Marçal, Honorio A.		ma
Lena, Alexander	abs.	Margesson, H. D.		ca
Leslie, T. C.	ho	Marjoribanks, <i>Doct Samuel</i>		ca
Levin, E. H.	ho	Markwick, Charles and family		ho
Lewer, Dr.	wh	Markwick, R. jr.		ho
Lewin, D. D.	sh	Marques, D. P.		ho
Lewis, W. D. and fam.	ca	Marques, F. F.		ca

Marques, Jozé M.	ma	Moses, A. R. B.	ca
Marques, Manoel V.	ho	Mottley, George	sh
Marsh, W. T. <i>abs.</i>	ho	Moul, George	ca
Marshall, S.	ho	Muir, J. D.	am
Martin, Rev. W. A. P. and fam	ni	Muirhead, Rev. W. and family	sh
Martin, Rev. S. N. D. and fam	ni	Muncherjee Sapoorjee Lung.	ca
Mas, H. E. Don Sinibaldo de	ho	Muncherjee Nesserwanjee,	ca
Matheson, W. F. S.	ho	Mr, J. Manuel <i>abs</i>	ca
Matheson, C. S.	sh	Murphy, M.	ho
Mathews, S. H. and fam	ho	Murray, John Ivor, M. D.	sh
May, Charles, and fam	ho	Murray, C. W.	ca
McCartec M. D., D. B.	ni	Murray, H.	ca
McClatchie, Rev. T. and fam	sh	Murrow, Y. J.	ho
McClaren, —	ho	Murrow, L. E.	ho
McGregor, R.	ca	Nanjee Yacoob	ca
McKenzie, Robert	ho	Napier, Charles	ho
McMahon, Rev. Felix	ho	Natt, Samnel <i>P. C.</i>	ho
McMurdo, Robert	am	Naughton, W. H.	ho
Meadows, Thomas T.	ca	Neave, Thomas D.	ho
Meadows, John A. T.	ni	Nesserwanjee Byramjee Faek.	ca
Medhurst, W. H. D. D. and fam	sh	Nesserwanjee A. Bhanja <i>abs.</i>	ca
Medhurst, jr. W. H.	sh	Nesserwanjee Bomanjee Mody	ca
Meer Mohamed Tukey	ca	Newbolt, K.	ho
Meer Sasson Moshce	sh	Neucomen, <i>Lieut. G.</i> 59th	ho
Meigs, F. B.	ho	Niel, R. & fam. <i>Albion House</i>	ho
Mello, F. de	ca	Noor Mohamed Kamal	ca
Mello, A. A. de, and fam.	ma	Noor Mohamed Datoobhoy,	ca
Melrose, W	ca	Norleen, Gustav	ca
Melvon, John <i>P. C.</i>	ho	Noronha, Jozé M. de and fam	ho
Mennecken, C. V.	ho	Noronha, D. and family	ho
Mercer, Hon. W. T. <i>abs</i>	ho	Norris, George	ho
Merwanjee Dadabhoy	ca	Nowrojee Cursetjee,	ca
Merwanjee Dadabhoy Wadia	ca	Nowrojee Nesserwanjee	sh
Merwanjee Eduljee,	ca	Nowrojee Maneckjee Lungrana	sh
Meveety, J. <i>Tarvern-keeper</i>	ho	Noyes, C. H. <i>abs.</i>	ho
Michell, E. R.	ho	Nye, Clement D.	sh
Michell, George	ho	Nye, E. C. H.	ca
Middleton, John, and fam	ma	Nye, Jr. Gideon	ca
Millar, <i>Capt. of "Ft. William"</i>	ho	Oakley, Charles	ho
Milne, Rev. W. C. and family	sh	Oakley, Horace	ca
Mitabhey, —	ca	Odell, B. A. M. C.	ho
Mitchell, J.	ho	Olding, J. A.	ho
Mitchell, William H. and fam	ho	Oliveira, J. J. d'	ca
Mitton, Thomas	ho	Olmsted, Henry M.	ca
Mohamed Syan	ca	Outerio, Jozé M. d'	ho
Mohamed Goveer	ca	Ozorio, Candido A.	ho
Mohamed Tadmey Muscatee,	ca	Ozorio, Candido J.	ho
Moncrieff, Rev. E. T. R. LL. D.	ho	Pages, Leon	ma
Moncrieff, Thomas	sh	Pallanjee Dorabjee,	ca
Monicou, Pierre	ho	Pallanjee Dorabjee Lalcaca	ca
Montigny, C. de	sh	Pallanjee Nesserwanjee	ca
Moore, B. C.	ho	Parish, Frank	sh
Moore, William	ca	Park, James Dickson	ca
Moresby — <i>Notary Public</i>	ho	Parker, <i>Capt.</i> Charles R. N.	ho
Morgan, Edward	ho	Parker, Rev. P., M. D. and fam.	ca
Morison, William, M. D. & fam	ho	Parkes, H. S. <i>abs.</i>	sh
Morison, John G	ho	Parkin, W. W.	sh
Morrison, Martin C.	am	Pearcy, Rev. Geo. and fam	sh
Morrison, George S.	ho	Pearson, G., <i>Lt Ceylon Rifles.</i>	ho
Morrison, W.	ho	Pedder, lieut. William R. N.	ho

Pedder, W. H.	am	Richards, P. F.	sh
Peerbhoy Yacoob	ca	Richie, John <i>Tavern-keeper.</i>	ho
Peet, Rev. L. B. and fam	fu	Rickett, John, and family	ho
Peurose, Wm. <i>Tavern Keeper.</i>	ho	Rienaecker, R.	ho
Perceval, Alexander	ca	Ripley, P. W., and family <i>abs.</i>	ca
Pereira, Ignacio de A. and fam	ho	Rizios, A.	ho
Pereira, Edward	ho	Rizzolati, Rev. Joseph	ho
Pereira, J. Lourenco	ca	Roberts, Rev. I. J. and family	ca
Pereira, B. A.	ca	Roberts, J. <i>T. keeper</i>	ho
Pereira, Manoel L. R.	ho	Roberts, O. E.	sh
Perkins, George	ma	Robertson, D. B.	ni
Perkins, George, and family	ho	Robertson, Samuel	ca
Pestonjee Dinshawjee	ca	Rodrick, Anthony <i>T. keeper</i>	ho
Pestonjee Dadabhoy	ca	Rogul, V. R.	ho
Pestonjee Merwanjee Erance	ca	Roose, William R.	ho
Pestonjee Framjee Cama <i>abs.</i>	ca	Ross, J. B.	sh
Pestonjee Jamssetjee Motiwalla	ca	Ross, W and family	ho
Pestonjee Nowrojee. <i>abs</i>	ca	Rothwell, Richard	ca
Pestonjee Rustonjee	ca	Rowe, John	wh
Phillips, G. P.	ho	Rowe, J R	am
Phillips, J.	ho	Roza, Floriano	ca
Piccope, T. C.	ho	Roza, A B da	ca
Piccope, W. N.	sh	Roza, Formino da	ho
Pierce, William G.	sh	Rozorio, C F	sh
Pinto, A.	ho	Rozorio, A	ho
Pitcher, M. W.	ca	Rozorio, Florencio do	ca
Pollard, E. H.	ho	Rozorio, P D	ho
Ponder, Stephen	ca	Rusden, J	sh
Potter, M. L.	sh	Russell, George <i>P. C.</i>	ho
Potter, W.	sh	Russell, Rev. W. A.	ni
Potter, D.	sh	Rustomjee Burjorjee,	ca
Powell, Dr. 59th	ho	Rustomjee Byramjee,	ca
Power, J. C. and fam	ho	Rustomjee Jalbhoy	ca
Prattent, J. R.	ho	Rustomjee Merwanjee Nalcar.	ca
Preston, W. J.	ho	Rustomjee Pestonjee C.	ca
Probst, W.	ca	Rustomjee Pestonjee Motiwalla	ca
Purdon, James	ca	Rustomjee Ruttunjee,	ca
Pustau, William	ca	Rustomjee Framjee Mehta	ca
Pyke, Thomas	ca	Rutherford, Robert	ho
Quarterman, Rev. J. W.	ni	Rutherford, <i>Lieut. A. M. Cey. R.</i>	ho
Quin, M.	ho	Rutter, Henry	ca
Quin, James	ho	Ryder, C <i>abs</i>	ca
Rangel, Segismundo, and fam	ca	Ryrie, P.	ho
Rangel, R.	ho	Sadarkhan Jaferkhan	ca
Rangel, Jayme, and fam	ca	Sage, William	ma
Rangel, Floriano A.	ho	Saley Mohamed Kanjee	ca
Rankin, Rev. H. V. and fam.	ni	Sanders, Charles <i>abs</i>	ca
Rawle, S. B. and family	ho	Santos, M de	ho
Rawson, Samucl, and family	ca	Santos, Antonio dos	sh
Reiche, F.	ca	Sapoorjee Bonanje, <i>abs</i>	ca
Reid, Frank W.	am	Sapoorjee Byramjee	ca
Reimers, Edward	ho	Sassoon, Abdalah David	ca
Remedios, J. V. and family	ho	Sassoon, R David	ca
Remedios, J. B. dos	ca	Saul, R Powell, and family	sh
Remedios, J. J. and fam	ho	Saur, Julius, and family	sh
Rémi, D.	sh	Scarth, John	sh
Ribeiro, L. F. N. and fam.	ho	Schwemann, D. W.	ca
Ribeiro, J. G.	ca	Scott, William	ho
Rice, J. <i>T. keeper</i>	ho	Scott, Adam	ho
Richards, Rev. William L.	fu	Scabra, Francisco A	ca

Seare, Benjamin, and family	ma	St. Croix, George de	ca
Senior, <i>Lieut.</i> Stanton	59th ho	St. Hill, Henry	ho
Seth, S. A. and family	ca	St. John, St. Andrew, <i>Lieut.</i>	ho
Shaik Tayeb Furjoolabhoj	ca	Stavely, Capt.	ho
Shaik Davood	ca	Stavely, Hon. maj-gen. & fam.	ho
Shaikally Mearally	ca	Steedman, Rev. S. W.	ho
Shaw, Charles	sh	Stevens, D. and family	ho
Shaw, W.	sh	Stewart, Patrick, and family	ma
Shearman, Henry and family	sh	Still, Edmund A.	ca
Sherard, R. B.	ho	Still, C. F.	<i>abs.</i> ho
Shortrede, Andrew	ho	Stirling, Hen Paul I.	ho
Shuck, Rev. J L and family	sh	Strachan, George	sh
Shujawoodin Tyabjec,	ca	Strachan, Robert	ho
Siehel, M.	ca	Stronach, Rev. Alex. and fam.	am
Siemssen, G. T.	ca	Stronach, Rev. John	sh
Sillar, John C	sh	Suart, Dr. and fam. <i>Cey. Rif.</i>	ho
Sillar, D	sh	Stuart, Charles F. J. and fam.	ho
Silva, Marciliano da	ca	Sturgis, James P.	ma
Silva, Jozé M., and family	ho	Sturgis, Robert S.	ca
Silva, Quentiliano da	ca	Suacar, Ricardo	<i>T. keeper</i> ho
Silva, Ignacio M da	ma	Sullivan, G. G. and family	am
Silva, Joaquim M da	ho	Summers, James	sh
Silva e Souza, J J de	ho	Sumsoodin —	ca
Silva, F C P. da	ho	Sutton, W. H. <i>Sailmaker</i>	ho
Silveira, Albino da and family	ca	Syle, Rev. E., and family	sh
Silveira, Albino P da	ho	Taaffe, G. O'Hara	ho
Simoens, Manoel	ca	Tait, James	am
Simoens, S.	ho	Talmage, Rev. John V.N. & fam.	am
Simms, S	<i>Innkeeper</i> ho	Tarmohmed, L.	sh
Sinclair, Fraser	<i>abs</i> ca	Tarmohamed Nanicey	ca
Sinclair, C A	fu	Tarrant, William	ho
Skinner, John	ca	Tarrant, H J.	ho
Smith, Dr	wh	Tavanez, P.	ho
Smith, John and family	ma	Taylor, Rev. C. M. D. and fam.	sh
Smith, Arthur	ca	Taylor, C.	ca
Smith, E M	sh	Teesdale, <i>Lieut.</i> C. P.	ho
Smith, J Mackrill and family	sh	Thanabhoy Alana,	ca
Smith, J Caldecott	sh	Thompson, John	am
Smith, H H	ca	Thorburn, W.	sh
Smith, Richard	am	Thorburn, R. F.	sh
Smith, J W and family	ho	Thorne, A.	sh
Smith, Arthur	ma	Thornton, R. <i>Surg. Roy Art.</i>	ho
Smith, Rt.-Rev. Geo. and fam.	ho	Tilby, A.	sh
Smith, J.	ho	Tinawy, Joseph	ca
Smith, H C.	ho	Tozer, Frederick	ho
Smithers, J.	ho	Trantman, J. T. H.	sh
Snow, Edmund N.	ho	Tranchell, <i>Lieut.</i> C. F. <i>Cey Rif.</i>	ho
Soames, Capt. of Str. Canton	ca	Trery, J.	ho
Soares, Francisco	ma	Trevor, Col. A. H.	59th ho
Solomon David	ca	Trevor, <i>Lieut.</i> F. A.	59th ho
Sorabjee Nowrojee Wadiah <i>abs</i>	ca	Trotter, G. A.	ho
Sorabjee Pestonjee	sh	Trubshaw, James	ho
Souza Jr., M. da	ho	Tyndall, Bruce	ho
Souza, Miguel de	ca	Ullet, R. B.	ho
Souza, Florencio de	ho	Unverally —	ca
Spencer, S.	<i>Roy. Art.</i> ho	Urmson, G. and family	ca
Spencer, A.	ho	Urquhard, <i>Paymaster</i> 59th	ho
Spooner, C. W.	ca	Vacher, W. H.	<i>abs</i> ca
Spreckley, G. S.	sh	Van Loeffelt, J. P.	ca
St. Croix, Nicholas de	ca	Vandenbergh, A. F.	ca

Vaucher, Fritz	ca	Willaume, John and family	ho
Vaucher, Henri	ca	Williams, C. D.	ho
Vidigal, Antonio de	ho	Williams, John	ho
Viegas, A. and family	ca	Williams, John	ca
Vieira, A. J.	ca	Williams, F. D.	sh
Vieira, L. F.	ho	Williams, S. Wells and family	ca
Villarte, J.	ma	Wills, Charles	sh
Vogel, Rev. Carl	ho	Wilson, Craven	sh
Wade, T. F.	ho	Wilson, <i>Lieut. J. J. Roy. Eng.</i>	ho
Wadman, Edward	ni	Wilson, Brith	ho
Walker, J. T.	ca	Wilson, C.	ho
Walkinshaw, W.	ca	Wilson, Alexander	ho
Walsh, T.	ca	Winch, J. H.	sh
Wardley, W. H. <i>abs</i>	ca	Winchester, C. A. and family	am
Wardner, Rev. N. and family	sh	Winiberg, H. and family	ho
Waters, Charles	sh	Withamy, C. D.	ho
Watson, <i>Dr. T. Boswell, & fam.</i>	ma	Withington, James	sh
Watson, J. P.	sh	Wolcott, Henry G. <i>abs</i>	sh
Way, Rev. R. Q. and family	ni	Woodgate, W.	ho
Webb, Edward	sh	Woods, J.	ho
Weiss, Charles	ho	Wright, J.	sh
Welton, Rev. William, M. D.	fu	Wright, James M.	ca
Wetherly, James	sh	Wright, J. F. E.	ho
Wetmore, W. Shepard	ca	Wylie, A.	sh
White, Rev. M. C.	fu	Wylson, R. E.	am
Whittall, James	ca	Yates, Rev. M. T. and family	sh
Wiener, A. G.	ho	Young, A. J.	sh
Wiese, L.	ca	Young, <i>Doct. James H.</i>	am
Wight, Rev. J. K. and family	sh	Young, Rev. W. and family	am
Wilks, jr. J.	sh	Yusufbhoy, Furjoollabhoy	ca
Wilkinson, Alfred	ca	Zanolle, Jules	ma

Summary of the Preceding List.

Total number of names in the alphabetical list of foreigners.....	1007
Number of those who have their families	140
Commercial Houses, or Agencies.....	144
Residents at Canton and Whampoa.....298—To wit:	
English.....	88
Parsees	69
Moors, Arabs, &c.....	41
Americans	39
French, Germans, Swiss, Armenians, &c	27
Portuguese.....	34
Residents at Shánghái (mostly English).....	153
Residents at Ningpo.....	22
Residents at Fuhchau.....	14
Residents at Amoy.....	30

GOVERNMENT OF HONGKONG.

H. E. SIR SAMUEL GEORGE BONHAM, C.B., *Governor, Commander-in-chief, Vice-Admiral, Plenipotentiary, and Chief Superintendent of Trade.*

C. P. Teesdale, lieut. H. M. 83d Regt. *A. D. C. to H. E. the Governor.*

Hon. Major-Gen. William Staveley, C. B., *Lieut.-Governor and Commander of the forces.*

Hon. Major W. Caine, *Colonial Secretary and Auditor-General.*

Hon. A. R. Johnston, *Secretary and Registrar.*

Hon. John W. Hulme, *Chief-Justice.*

Hon. W. T. Mercer, *Colonial Treasurer,* *absent.*

Hon. Joseph F. Edger, & Hon. David Jardine, *Members of Council.*

COLONIAL SECRETARY'S OFFICE.

Hon. Major Caine,	<i>Colonial Secretary.</i>
Rev. Charles Gutzlaff,	<i>Chinese Secretary.</i>
L. D. Almada e Castro,	<i>Chief clerk.</i>
J. M. d'Almada e Castro,	<i>2d clerk.</i>
H. F. Hance,	<i>3d do.</i>

AUDIT OFFICE.

Hon. Major Caine,	<i>Auditor General.</i>
Edward Morgan,	<i>Clerk.</i>

COLONIAL TREASURY.

Hon. W. T. Mercer,	<i>Treasurer. absent.</i>
R. Rienacker,	<i>Accountant and acting Treasurer.</i>
J. Hare,	<i>Assistant.</i>
Messrs. May and Caldwell,	<i>Assessors and Collectors.</i>

SURVEYOR-GENERAL'S OFFICE.

C. St. George Cleverly,	<i>Surveyor-general.</i>
J. C. Power,	<i>Accountant & clerk of Registry.</i>

ECCLESIASTICAL.

Rt.-Rev. the Lord Bishop of Victoria.	
Rev. Vincent J. Stanton,	<i>Chaplain. absent.</i>
Rev. Edward T. R. Moncrieff, LL.D.,	<i>{ Acting colonial chaplain, domestic chaplain to the Bishop, and Senior Tutor in St. Paul's college.</i>
M. C. Odell, B. A.	
J. Holderness, and Chun Kwang,	<i>Junior Tutor, and private sec. to the Bis.</i>
F. C. Drake,	<i>Instructors. Clerk and Sexton.</i>

SUPREME AND ADMIRALTY COURT.

Hon. John W. Hulme.	<i>Chief Justice & Commissary.</i>
Hon. Paul I. Stirling,	<i>Attorney General.</i>
W. Gaskell,	<i>Queen's Proctor.</i>
R. Dundas Cay,	<i>Registrar.</i>
W. H. Alexander,	<i>Deputy Registrar & Surrogate.</i>
G. A. Trotter,	<i>Clerk to Chief Justice.</i>
J. Smithers,	<i>Clerk, Usher, and Bailiff.</i>
John Crook,	<i>Under Bailiff.</i>
'Ng Fungshan,	<i>Chinese clerk & Shroff.</i>

POLICE ESTABLISHMENT.

C. B. Hillier,	<i>Chief Magistrate.</i>
C. G. Holdforth	<i>Sheriff. absent.</i>
W. H. Mitchell,	<i>Acting Sheriff & Provost marshal.</i>
Charles May,	<i>Superintendent of police.</i>
D. R. Caldwell,	<i>Assistant Superintendent.</i>
J. Collins, M. Quin, and G. Clifton,	<i>Clerks.</i>
Thomas Mitton,	<i>Jailor.</i>
Sylvester Marshall,	<i>Sheriff's Officer.</i>

CORONERS.

C. B. Hillier, and C. G. Holdforth.

HARBOR MASTER'S OFFICE.

Lieut. W. Pedder, R. N. *Harbor Master and Marine Magistrate.*
E. R. Michell, *Assistant.*

REGISTRAR GENERAL'S OFFICE.

Charles May, *Officiating Registrar General.*
A. Grandpré, *Clerk.*
Woo Apat, *Chinese clerk.*

CIVIL HOSPITAL.

William Morrison, *Colonial Surgeon.*
Alberto Bolelho, and John F. Dainty, *Dispensers.*

POST-OFFICE.

T. Hyland, *Postmaster.*
R. H. Crakanthorp, *Chief clerk.*
T. W. Marsh, *2d clerk absent.*
John Hudson, *3d Do.*
J. F. E. Wright, *4th Do.*
J. B. dos Remedios, *Clerk in charge at Canton.*

ROYAL ENGINEER'S OFFICE.

Lieut. St. Andrew St. John.
S. H. Mathews, *Clerk of works.*
George Burgoyne, *Foreman of works.*
H. C. Smith, *Clerk.*

ORDNANCE OFFICE.

Henry St. Hill, *Ordnance Storekeeper.*
Theo. S. Ford, *1st clerk.*
Joseph Cameron, *2d clerk.*
Herbert Clarke, *3d clerk.*
John J. Blight, Thomas Irwin, } *Temporary clerks.*
F. C. P. da Silveira, J. A. Brooks, }
J. R. Prattent, and John McClaren, }

OFFICERS OF H. M.'S 59TH REGIMENT.

A. H. Trevor,	<i>Colonel</i>	C. S. Baker,	<i>Lieut.</i>
G. F. F. Baughey,	<i>Major.</i>	J. Lleyd,	"
A. C. Barmester,	<i>Captain.</i>	C. F. Chadwick,	"
W. W. Lodder,	"	J. S. P. Clarke,	"
— Gordon,	"	J. G. Chapman,	"
F. Fuller,	"	H. Kean,	<i>Ensign.</i>
W. Bridges,	"	F. A. Trevor,	"
J. De Montmorency,	<i>Lieut.</i>	S. J. J. Burns,	"
G. Neucomen,	"	J. J. Urquhard,	<i>Paymaster.</i>
J. King,	"	— Powell,	<i>Surgeons.</i>
J. Leyne,	"	— Gorronge,	<i>abs.</i>
Stanton Senior,	"		"

ROYAL ARTILLERY.

Lt.-col. Eyre, *Commanding.* Capt. E. H. Fisher.
Lieut. J. R. Lugg. *Lieut.* D. Jones,
R. Thornton, *Assistant Surgeon.*
S. Spencer, *Sergeant Major.*

COMMISSARY.

J. W. Smith,
C. W. Eichbaum,
J. W. Fagan,

Assistant commissary-general.
{ Deputy Assistant
commissary-generals.

NAVAL YARD, WEST POINT.

Capt. C. Parker, R. N.
Geo. Dewar,
W. D. Hickson, 2d clerk
E. Liddall, and W. Boxer,
J. Trery, Wm. Cunningham, and I. Hill,
A. Speneer,

Naval Storekeeper.
Chief clerk, absent.
J. E. Churcher, 3d clerk
Storemen.
Coopers.
Clerk.

HIGH CHINESE OFFICERS AT CANTON.

H. E. Sü Kwángtsin,	徐廣縉	Governor-general of Liáng Kwáng.
H. E. Yeh Mingchin,	葉名琛	Governor of Kwángtung province.
Muhtihgan,	穆特恩	General of the Manchu troops.
Hü Naicháu,	許乃釗	Literary Chancellor.
Pihkwei,	栢貴	Treasurer or púching sz'.
Ki Suhtsáu,	祁宿藻	Judge, or ngánchá sz'.
Wáng Tsanghien,	王增蘭	Commissioner of gabel and grain.
Wurántai,	烏蘭泰	Lieut.-general of the Manchu troops.
Tohgantungeh,	托恩東	Lieut.-general of the Chinese troops.
Hwáitáhpú,	懷塔布	Col. in command of Gov.-gen.'s brigade.
Tsishán,	濟山	Col. commanding Governor's brigade.
Hung Minghiáng,	洪名香	Admiral at the Bogue.
Tsangwei,	曾維	Collector of customs, or Hoppo.
Cháng Pehkwei,	張百揆	Prefect of Canton, or Kwángchau fú.
Kingyen,	張寅	Colonel of the prefecture.
Fung Yuen,	馮沅	District magistrate of Nánhái.
Chin I'chí,	陳宜之	Deputy District magistrate.
Cháng Shúfan,	張樹蕃	Assistant deputy do.
Cháng Hú,	張護	Magistrate of 'Ngtauhsau sz' at Fatshán
Sháu Ngántsang,	邵安	„ of Shin-ngán sz' near Fátí.
Sü Fúwan,	徐浦	„ of Kiangpú sz' near Saichü.
Tsau Mienting,	鄒冕	„ of Huangting sz' near Fatshán.
Wáng Sihcháng,	王錫章	„ of Kamli sz'; the extreme west.
Shankí,	壽祺	District magistrate of Pwányü.
Ching Chinghiun,	程承訓	Deputy district magistrate.

Shin Siuntsuen,	沈 駿 選	Assistant deputy district magistrate.
Sung Tsiuen,	宋 銓	Magistrate of Káudíng sz', near 2d Bar
Chin Yuhshin,	陳 玉 森	„ of Luhpo sz', near E. of city.
Hü Wanshin,	許 文 琛	„ of Sháwán sz', on the east.
Shin Hwancháng,	沈 運 昌	Mag. of Motakli sz' on the northeast.
Cháng Sihyü,	張 錫 餘	Superintendent of boats, or hopo sho.

GOVERNMENT OF MACAO.

D. Jeronimo Jozé de Matta, <i>Bishop.</i>	} Council of Government.
João Maria de Siqueira Pinto, <i>Chief Justice.</i>	
João Tavaris d'Almeida, <i>commandante.</i>	
Miguel Pereira Simoens, <i>Fiscal.</i>	
Jozé B. Goularte, <i>Vercador.</i>	
Lourenço Marques, <i>Procurador.</i>	

Governor's Department.

Antonio Jozé de Miranda, <i>Secretary to government.</i>
Jeronimo Pereira Leite, <i>Aid-de-camp to the governor.</i>
Jozé Carlos Barros, Jozé Franco, <i>clerks.</i>

Dom. Jeronimo Jozé Matta, <i>Bishop.</i>
Rev. Braz de Mello, <i>Secretary to the Bishop.</i>
João Tavaris d'Almeida, <i>commandante.</i>
J. B. Goularte, <i>Provisionary commandante.</i>
Dr. João Damasceno C. dos Santos, <i>Attorney-general.</i>
P. J. da Silva Loureiro, <i>Harbor-master.</i>
D. J. Barradas, <i>Postmaster.</i>

João Maria de Siqueira Pinto, <i>Judge.</i>	} Registrars.
João Batisto Gomes, <i>Substitute of the Judge.</i>	
Francisco Antonio P. da Silveira, C. de O. C.	
Thomas de Aquino Migueis,	
Miguel F. Telles, <i>clerk.</i>	
Antonio Rangel, <i>Accountant.</i>	

Municipal chamber.

Lourenço Pereira,	} Judges
G. da Silveira,	
Jozé B. Goularte,	} Vre-adores.
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Alexandrino A. de Mello	
Lourenço Marques, <i>Procurador.</i>	
Maximiano da Roza,	} clerks.
Pedro da Roza.	

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João R. Gonsalves, <i>Interpreter.</i>	
Florentino dos Remedios, <i>Do.</i>	
Jeronimo da Luz, <i>Do.</i>	
B. Simoens,	} clerks.
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Antonio Rangel, <i>clerk.</i>	

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R. B. JACKSON, Esq.	<i>Consul, absent.</i>
William Connor, Esq.	<i>Acting Consul.</i>
C. A. Sinclair, Esq.	<i>Interpreter.</i>

At Ningpo.

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Walter H. Medhurst, jr.	<i>Interpreter.</i>
Mr. F. H. Parish,	<i>Senior Assistant and medical attendant.</i>
Mr. Frank Parish,	<i>Acting senior assistant.</i>
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Rev. PETER PARKER, M. D.	{ <i>Chargé d'affaires, Secretary of Legation, and Chinese Interpreter.</i>
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F. T. Bush, Esq.	<i>Consul at Hongkong.</i>
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Jules Zanolle,	<i>Chancelier.</i>
Arthur Smith,	<i>Attaché de la légation.</i>
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Don Juan Bamtista de Sandoval,	<i>Secretary of Legation.</i>
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James Tait, Esq.	<i>Vice Consul at Amoy.</i>
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John Burd, Esq.	<i>Danish Consul, Hongkong.</i>
Joseph Jardine, Esq.	<i>Acting Danish Consul, Canton.</i>
Alexander Calder, Esq.	<i>Acting Danish Consul, Shánghái.</i>
John Dent, Esq.	<i>Portuguese Consul at Canton.</i>
T. C. Beale, Esq.	<i>Portuguese Consul at Shánghái.</i>
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Camillo Lelis de Souza,	<i>Vice Consul for Brazil at Macao.</i>
Robert Browne, Esq.	<i>Consul for Netherlands.</i>
Richard Carlowitz, Esq.	<i>Consul for Prussia and Saxony.</i>
William Pustau, Esq.	<i>Consular Agent for Austria.</i>

ART. II. *Travels in Siberia: including excursions northwards down the Obi to the Polar circle, and southwards to the Chinese Frontier.* By ADOLPH ERMAN. 2 Vols. Philadelphia, 1850.

THESE two volumes have been translated from the original German by W. D. Cooley, and contain a great amount of minute and apparently trustworthy information concerning the productions and people of the vast regions lying between the Ural Mts. and the Sea of Okotsk. We say 'apparently trustworthy,' because our own knowledge of these parts of the Russian empire is scanty, and we have not the opportunity to compare Dr. Erman's statements with others to verify them; though from the encomiums passed upon him by Sir R. J. Murchison, when, as president of the Royal Geographical Society, he conferred on him one of the Society's medals, in 1844, we should be disposed to take his word even against others. Sir Roderick says, "That, with the exception of Humboldt himself, it would be difficult, if not impossible to find a single man in the broad field of explorers, not already honored with our medal, who is more richly deserving of it." This praise does not seem too high after one has got well into the volumes; and the author's intelligent sympathy with the various tribes which inhabit Siberia, as well as the foreigners he met there, and his ready consideration for their peculiar position, soon wins upon the reader, and he begins to have more interest in Ostyaks, Yakuts, Samoyedes, Buraets, and Tunguzes, than he perhaps had thought possible. It is not stated in the volumes why the publication of this work has been delayed so long, nor when the author returned from Siberia, where we understand he spent several years. It would have been more satisfactory to know the dates of many items here mentioned of a commercial and political character, in order to compare them with subsequent notices and changes. As it is, we must refer them all to the years 1828-29.

Dr. Erman had contemplated scientific travel long before the way was open for him actually to enter upon any particular field of exploration, but the opportunity of the mission of Professor Hansteen under the patronage of the Norwegian government to investigate terrestrial magnetism in Siberia, was so favorable, that he applied and was accepted as an assistant. The company started from Berlin in April 1828, and went to St. Petersburg, at which place preparations were to be made for the journey—instruments compared, vehicles engaged, passports granted, and all the curious wants of a scientific expedition

into little known regions carefully provided for. The party left the Russian metropolis, July 9th 1828, direct for Moscow and Nijnei Novgorod. At the latter city, M. Erman visited the Chinese quarter, where, in a row of houses arranged and ornamented after the Chinese fashion, the trade in tea and other articles is carried on by Russian agents connected with the mercantile establishments at Kiakhta. The expedition left this remarkable city of fairs on the 9th of August, to cross the Volga, and in fact to enter upon its real work.

It is not our intention in this notice to follow M. Erman through his wanderings among the Ural Mts., and down the Oby to Beresov and Obdorsk; nor to repeat his descriptions of the cities he passed through, which, combined as they are with considerable historical and antiquarian research, render them very satisfactory to the general reader; nor shall we detail the result of his scientific inquiries into the position of the magnetic pole. Our main object is rather to learn what he says of the Chinese and their trade at Kiakhta, and of the customs of the people along the southern frontier of Siberia.

The wide ramifications of this trade are not very difficult to follow, arising from the peculiar character of the goods. For instance, at Tobolsk, European and Chinese fabrics were strangely mingled, and the author remarks "that the Siberians invariably give the preference to the Chinese, partly on account of their cheapness, partly from ancient habit." Cottons of various sorts and colors, called *kitaika* (*i. e.* Chinese cloth) and *dabu*, are brought from Kiakhta; and two kinds of silken stuffs, one called *fansa*, white and light in texture, the other called *kanfa*, heavy and black, are much prized by the better classes of Siberian women. The brick tea forms the largest item of the traffic in Chinese products. It is bought up by the native tribes throughout Siberia, which prefer the porridge-looking mixture prepared from it to the infusion we call tea. The markets of Tobolsk, Krasnoyarsk, and the intermediate places, are supplied by petty traders who obtain it from Kiakhta, and barter it along the rivers with the hunters for furs and peltry. At Tobolsk, a considerable variety of goods is also offered for sale, brought from Yarkand in *Ílí* through Tashkend and Kokand to Petropaulovsk on the borders of the province of Omsk, and thence to Tobolsk. Cotton cloths, less elaborately worked and cheaper, but more durable than the eastern fabrics, mixed cotton and silk stuffs, calicoes printed in large, colored patterns, and blue and white sashes made of the strongest cotton thread, constitute the principal portion of these commodities; mingled, however, with fruits, gems, medicines, skins, &c, from Bokhara and other parts.

Armenians, Bokharese, Kirgís, and others, carry on this traffic in caravans of horses, camels, and oxen, probably in much the same manner as was done eight centuries ago when the Mongols swayed the whole of Central Asia. M. Erman gives many details of the circuitous route taken by the caravans to avoid their enemies, and to obtain grass and water for their cattle—which are not only interesting in themselves, but serve to prove the reach of our traveler's inquiries.

He reached Irkutsk, Feb. 17th, 1829, and made an excursion from that city to Kiakhta through Selenginsk, while waiting for the spring to open. Even at this early season, he speaks of the pleasant weather experienced in this region, the deep blue unclouded sky, and the purity of the atmosphere. "The climate of Irkutsk has an interesting counterpart with that of Canton," he remarks, "and what the south winds are to Irkutsk, the north winds are to Canton." The Siberian city is 1237 feet above the sea, and is exposed to the southerly winds for five consecutive months, besides receiving them a good portion of the other seven; these winds are completely exhausted of humidity by the desert tracts over which they blow. At Irkutsk, he first saw the Buraets, who are closely allied to the Mongolian tribes in language and customs. These people brought hay and peltry to market to exchange for tea, woolens, and other articles; they were dressed in skins, fur inwards, made up into a kind of mantle doubled over the breast, and faced and seamed with fur or strips of red cloth, which gave them a gay and even elegant appearance. Even among the Russians, the Mongolian tongue was the medium of communication in the market, and the stalls were supplied with immense quantities of beef, game, and fish. The society in this city is a curious compound of European and Asiatic elements, and on the whole, according to our traveler, much better than in the towns west of it. He met many exiles of distinguished abilities, and learned many particulars of the conduct of the Russian government towards them. Irkutsk, being the capital of the six divisions of Eastern Siberia, contains a large proportion of governmental officers, whose presence also tends to elevate the tone of society.

The physical phenomena observed by M. Erman at Irkutsk are curious, showing that the region combines the characteristics of temperate and frozen climes. He deduced the yearly mean temperature at 33° Fah., and yet he observed the Siberian stone-pine and dwarf birch of the polar circle growing on the sides of hills whose bottoms were adorned with the apricot, mossberry, Chinese apple (a sweet tasted fruit growing in bunches about the size of cherries), and lilies. The Buraet with his camel would also pass the Tungusian on his rein-

deer, and the Chinese tiger was hunted in the same forests where the bear was taking its sleep.

Leaving Irkutsk on the 12th of February, with a party bound for Kiakhta, M. Erman crossed Lake Baikal on the ice, drawn by spirited Buraet horses at the rate of $15\frac{1}{2}$ miles an hour. As he ascended the river Selenga, he met trains of sledges fifty or a hundred in a body, laden with tea sewed in hide packages; and in order to keep the horses in file, each sledge had a bundle of hay bound on its hinder part to tempt the rear horse. In this manner a hundred poods (3600 lbs. av.) were conveyed to Moscow, more than four thousand miles, so cheaply that the merchants found their account in it. At Verkhnei Udinsk, the sandy ground was bare, and the people were using wheeled carriages. A few observations showed the unusual dryness of the atmosphere at this place, proving that all the water dissolved in a column of air would not if condensed into rain, form a stratum of a line in thickness. At Selenginsk, the next town, and a military post, he saw a company of Buraets, whom he thus describes:—

“Just at the outskirts of the town we fell in with the encampment of a Buraet family, where we had our first opportunity of gathering some particulars of the mode of life and habits of this remarkable race. Their dwelling consisted of two conical tents upon a level plot of ground, and inclosed with a wooden paling, to prevent the horses from straying. The rest of their cattle were, as usual, left to pasture upon the neighboring steppe: there the cows, sheep, horses, and camels, which compose the possession of the Buraets of Selenginsk, find a certain, though scanty, subsistence through the winter. Their tents, like those of the Samoyedes, were constructed with poles meeting together at top, and encompassing a circular space below. Their felt tent-clothes, which supplied the place of the Obdorsk deer-skins, were, like them, doubled, but the Buraets arrange their tent-poles at a much greater angle above than the Samoyedes. Their occupants, who came out courteously to meet us, exhibited the usual projection of the cheek-bones, with the oblique and elongated eye, jet black hair, and teeth of unequaled whiteness. Their faces, as well as most of their furniture, were obviously discolored by the smoke, which may, on the other hand, produce an effect in favor of their teeth, not only by really improving their color, but by the influence of contrast with their skin.

“The men had their hair, which they let grow upon the crown of the head, plaited into a long cue that hung quite down their backs. The rest of the head was cut close, but not shaved, as among the Tartars. The complete removal of the hair is distinctive of the priesthood. The head-dress of the women was extravagantly rich. They wore their hair in two thick braids, which fell from the temples below the shoulders; besides which they bind a fillet round their foreheads studded with beads of mother-of-pearl or Uralian malachite, and enriched with roundish pieces of polished coral. The unnar-

ried girls interweave their braids with strings of the same costly materials. The beauty of the females is well deserving of such ornaments. Their eyes are lively and impressive, and their cheeks, notwithstanding the darkness of their skin, are tinged with a ruddy hue. A dress, fitting closely to the person, displays the symmetry of their delicate figures, and most of those whom we encountered seemed to be above the middle size.

“An object which from religious associations seemed more deserving our attention, was a sort of altar which stood against the wall of the tent opposite the door. It was a kind of double chest, carefully finished, the lower portion of which was about four feet long, by about three high, and the same in breadth, while the upper, with the same length and height, was considerably less wide. The hinder sides of both were precisely in a line, so that the greater breadth of the lower chest left it to project beyond the other, and form a sort of table in front. Several drawers were contained in the lower chest, in which all the requisites for the performance of religious worship were deposited during journeys. A highly colored painting hung down upon the front of the upper compartment, and concealed it entirely. It was a representation of Chigemune, the principal burkhan or saint of the Mongols, sitting as if engaged in prayer with his legs drawn under him. Upon the table before this figure, six round bronze cups of about an inch in diameter were ranged at equal distances; they were filled with water, and a mirror, also round, and of the same metal, lay among them. This apparatus is used by the lamas or priests for a purpose which is compared by the Russians to the consecration of water according to the Greek rite, but it is more probably a symbol of the transmission of spiritual endowments. The figure of the burkhan is held opposite to the mirror, a stream of water being at the same time poured over it into the little dishes, which in this manner receive the image of the divinity along with the water.”—*Vol. II., page 158.*

The Christian reader will always associate the town of Selenginsk with the philanthropic labors of the English missionaries Swan, Stallybrass, and Yuille, whose work among the Buraets was interdicted by Nicholas in 1840, and they ordered to leave. M. Erman saw Mr. Yuille, and expresses his pleasure at finding that “the English missionaries had taken example from the wise toleration which distinguishes the Russians,” and had renounced direct attempts at religious conversion, and confined themselves to written or oral instruction respecting conflicting creeds. All converts were required to enter the Greek church, for the Russians would prefer them to remain pagans than become Protestants, and when the Buraets did in a few cases receive the truth in the love of it, and refused to conform to the mummeries of the Greek church, they were persecuted. Mr. Yuille was then engaged in the compilation of a Mongolian-English and Manchu-English dictionary; and further informed our author that the books of the Budhists and lamas in that region were written in pure Sanscrit.

We should judge from the few remarks on this subject by Dr. Erman, that he had not very clear ideas of the nature of Protestant missions. He praises the plans here pursued of educating the natives in useful knowledge, and mentions a Mr. Igumnov, who established schools among these tribes as early as 1818.

Leaving Selenginsk, he continued his journey on the ice up the river to Ust-Kiakhta, a small post-town at the junction of the Selenga and Kiakhta rivers, where the snow became so thin that the party exchanged their sledges for *tilegas*, or carts, for the rest of the way, twelve miles to Troitsko Savsk, a fortress and custom-house near the frontier, and three miles from Kiakhta itself. Nearly three thousand Buraet and Tungusian soldiers are appointed to this post, whose principal occupation, we are told, is to act as interpreters in Mongolian between the Chinese and Russians; the five regiments relieve each other alternately. From this town, the trading-mart which was the object of the visit, was plainly seen, and the next day, Feb. 17th, they all went across the river to inspect it. A palisade forms the defense, and an armed Cossack keeps guard at the entrance to prevent any article of merchandize passing without a permit. Kiakhta is the name given to the part of the town on the Russian side, and Maimachen 買賣鎮 the name of that on the Chinese side; a wooden barricade divides the town in two, and every person of the respective nations is obliged to be in his own quarter by nightfall. The houses of the Russians are comfortable abodes, and their number large. An extensive wooden building, towards which the crowd was pressing, proved, on entering, to be the great warehouse, where the merchandize is stored; and a door at the further end of its central quadrangle opened upon the barrieade, through which a wide portal, ornamented on its northern side by the cypher of the emperor Nicholas and the Russian eagle, led into China.

“The change upon passing through this gate seemed like a dream, or the effect of magic; a contrast so startling could hardly be experienced at any other spot upon the earth. The unvaried sober hues of the Russian side were succeeded all at once by an exhibition of gaudy finery, more fantastie and extravagant than was ever seen at any Christmas wake or parish village festival in Germany. The road-way of the streets consists of a bed of well-beaten clay, which is always neatly swept; while the walls of the same material, on either side, are relieved by windows of Chinese paper. These walls do not at first sight present the appearance of fronts of houses, as the roofs are flat and not seen from the street. Indeed, they are nearly altogether concealed by the gay-colored paper lanterns and flags with inscriptions on them, which are hung out, on both sides of the way. Cords, with similar

scrolls and lanterns, are likewise stretched from roof to roof across the street. These dazzling decorations stand out in glaring contrast with the dull yellow of the ground and walls. In the open crossings of the streets, which intersect each other at right angles, stood enormous chafing-dishes of cast-iron, like basins, upon a slender pedestal of four feet in height. The benches by which they were surrounded were occupied by tea-drinkers, who sat smoking from the little pipes which they carry at their girdles, while their kettles were boiling at the common fire. It is only the porters and camel drivers, and the petty dealers, that is, Mongols of the lowest class, who thus seek refreshment and chit-chat in the streets. Some of the poorer Russian Buraets occasionally resort there too; and both nations avail themselves of the niches or little chapels which are seen at the corners of the adjacent houses. These are dedicated to Budha, and when the doors were open we could readily distinguish the images of the saints within. Metal dishes, like those observed by us in the tents at Selenginsk, were placed before these divinities, and filled with consecrated water; and between them were pastilles of vegetable extracts, and in the shape of slender yellow rods, which emitted no flame, but a bluish-aromatic vapor; we saw reddish tapers, also, of tallow, which were occasionally lighted by some passer-by. Similar tapers were burning against the door-frames or walls of the chapels, either in the open air or in lanterns of various taste.

“The Mongols of the lower orders wear close jackets and hose of gray camel-hair cloth, without the upper garment of the traders. They are little used to be treated with consideration by their superiors, so that they returned our salutations with great cordiality, always offering us their pipes. A peculiar and distinct dialect of the Russian language may be said to have here grown out of the intercourse with the Chinese. The merchants of Peking, some of whom have regularly visited Maimachen for twenty years, have of necessity acquired some knowledge of Russian, but have permitted themselves so many novelties in pronunciation and construction, that it has been found convenient for both parties to adopt their strange patois. Hence, a Chinese is never called a *Kitaets* here, as in other parts of Russia, but a *Nikants* (pl. *Nikantsi*), a term which in Mongol is said to mean a valiant warrior; whereas *Kitaets* is derived from a contemptuous appellation bestowed by the Manchus on their Chinese subjects. A pretty thing, for instance, is called in the Kiakhta dialect *chogolskaya*, or dandyish; while a paper rouble is known by the familiar title of *moneta*. The Russians themselves are changed into *O-lo-lossi*, by the substitution of one or more *l's* for every *r*, and the separation of every two consecutive consonants by some nasal sound or mute vowel. We ourselves were asked if we were *T'siani*, the name given to Europeans, and seemed to satisfy themselves that we must be *Khundi*, as the English are called among them, from a word that is explained to mean red-heads. The money-value of things, however, seemed to interest them most, for some of our smoking acquaintances set themselves very coolly to inquire the price of some parts of our clothes, as if they had an intention of making us an immediate offer for them.

"We proceeded on our walk, and came to a wooden tower at the intersection of two of the principal streets. This was a square building, with four doors and a flat-projecting roof. The level platform which rested upon the four walls was protected by a balustrade, and from its centre rose an octangular turret, terminated by a similar pyramid with concave sides. From the corners and apex of this roof, lines of lanterns and streamers of every variety of color ran down to the railing of the platform; while each of the perpendicular faces of the turret was covered with grotesque paintings representing allegorical figures, which brought forcibly to our mind Cortes' description of the Mexican temples. The subjects were human figures, with the faces of brutes, painted red and green, some of them having the claws of devils and other fantastic appendages."—*Vol. II., pages 163-165.*

Sunset was announced by gongs, and the travelers were obliged to retire. The next day was the annual feast given by the *sarguchei*, or head-officer, in Maimachen at the Chinese newyear to all the more respectable inhabitants of both towns; and M. Erman and his fellow-travelers were invited. The *sarguchei* is always a Manchú, and is appointed triennially, from Peking; he is subject to the control of the *wáng* at Kurun, but is supreme in all matters of detail in carrying on the trade. Important questions are settled between the governor-general at Irkutsk and the *wáng*, by special messengers, who are usually foreigners. The carriages and horses belonging to the party stopped at the gate, and the guests and interpreters went in regular procession to the abode of their host. The houses were decorated with sentences on colored papers written in Manchú, having, we doubt not, the same general signification, and placed above and beside the doors as they are in Canton at the same season; the noise of crackers to celebrate the day was everywhere heard as they passed. Other amusements also were seen:—

"The streets presented a very animated appearance, and in one of them, near the *sarguchei*'s residence, was a crowd of people, in masquerade costumes, making as great a din as possible, with all the instruments of noise. This was the company of players of Maimachen. They had woollen drums, shaped like casks, brass cymbals, and plates of the same metal, or gongs, held by a string and beaten with knockers, and wooden truncheons of different sizes, which they used as castanets. Deep, indeed, was the impression which the simultaneous thundering of this musical battery made on the ears of the passer-by. Several of the performers personated women, and so very naturally that one might have almost suspected some infraction, in this respect, of the treaty. The younger and more delicate faces had been selected to represent the female parts; and the deception was rendered more perfect by means of wigs and long tresses of black hair, but especially by curls pressed flat upon the forehead, which reminded one of the old French fashion

of wearing crochets. We saw no masks, properly so called; but instead of them the faces were painted white, black, and red, in oil colors; in some cases with a view to represent spectacles, moustaches, &c., and sometimes to conceal the human features, or make them look monstrous. One face was covered with colored rays, which issued from the mouth. The same actor had also a feather on his head, which is, in Chinese comedy, the conventional mark of a ghost or apparition. Another wore a golden helmet, which was enough to constitute him a warrior. Several kept beating themselves incessantly on the hip with a cane, and by so doing, intimated that they were on horseback. I received the explanation of these conventional modes of representation from Russians, who had seen such plays and pantomimes frequently and for many years, for they are produced at every Chinese festival.

“This day’s performance consisted of two acts, which, to us, who knew nothing of the language, seemed to present very little change or variety. The whole company formed a ring, in which during the first act, they marched one after another, in a very slow and measured step. At the same time all the musical instruments were beaten, and between every two blows a syllable, of a kind of recitative, was ejaculated by the whole company. The raising of the feet coincided with the beating of the instruments, and the fall of them with the syllabic chorus so exactly, that nothing can be conceived more regular and solemn. After the circuit of the stage had been made two or three times, a rattling, hurrying music, succeeded to the *andante*; and during the second act, which began here, most of the dancers tripped with great rapidity on tiptoe, like birds, one after the other round the ring, while some, in the middle, delighted the spectators at the same time with extraordinary leaps and clever drollery. They threw the two sticks, with which they had been previously making a clatter, into the air and then, springing up, caught them as they fell, with the most extraordinary contortions of the body.”—*p.* 173.

These players had been sent forward to receive the guests, for as soon as the diversions were over, they conducted the train whither it was bound, and remained in the portico to perform music for the entertainment of the populace. As the foreigners entered, a crowd of well dressed Chinese met them in the ante-chamber, every one of whom studiously shook hands with each foreigner, and then ushered them into the dining-room, where their host received them with calm and dignified ease. The rooms in this establishment were rather dark, the windows being formed of panes of mica joined together, from the shade of the projecting roof; transparent paper is sometimes employed instead of mica, but glass very seldom. The feast was served up in the usual Chinese manner in little saucers placed on each of the four tables at which the guests were seated, and consisted of *biche-de-mer*, meats, fruits, sweetmeats, &c., in great variety. Two particulars in which it differed from other similar performances in China were, that as each course was finished, “the servants brought on a tray a second,

and in succession many more courses of new kinds of viands, which were laid upon the preceding stratum, until at length there arose a lofty pyramid of gastronomical curiosities ;” and also, after the feast was finished, on each table was set a fuming, steaming vessel, containing an infusion of cabbage-leaves to be drawn off and drank out of cups. When the feast was over, the sarguchei conducted his visitors to the principal temple, which is thus described :—

“The temple, which we now visited, has two wings, separated by curtains from the central portion of the building, which has its own entrance. In the court in front of it lie two colossal lion-shaped figures, made of clay and painted green. Here, too, flags and banners were waving before the doors. A few steps brought us to the threshold of the sanctuary, which, like everything else in Maimachen, made on us a deep impression of matchless singularity. At the back-ground of the quadrangular area, in the first wing, was a broad step or elevated space, on which were four or six idols of the size of life, and with the oddest expressions of their attributes. They were made of clay, and most fantastically painted. This part of the building is closed by a curtain, between which and the figures were lying or hanging the vessels and finery required for the performance of the ceremonies.

“But the eye of the curious spectator turns involuntarily from the vague and the monstrous to the more intelligible offerings, which are brought here by the devout, on these sacred occasions, in amazing quantities. They lay heaped up in hillocks at the feet of the statues. Among them were whole sheep without the skin, plucked fowls, pheasants, and guinea-fowls, in their natural positions and glistening with fat. There was a long table like the counter in European shops, running parallel with the threshold of the temple, so that it was necessary to go round the ends of it, in order to get from the door to the statues. On this was now built up an absolute wall of offerings. Six sheep occupied the middle, and round them lay dressed meats and cakes of every kind. The whole was surrounded with an extremely elaborate structure of white dough, which was reared from the ground to the height of five or six feet, so as to be above the table. The dough or paste was formed into an open lattice-work, like that with which we sometimes fence our gardens, but the openings in the lattice-work were here filled with dried fruits and confectionery of the finest kind.

“Respecting the idols, which are grouped in a semicircle, it must be remarked, in the first instance, that the two near the middle were manifestly the principal, while those standing at the sides were of subordinate rank. As to explaining what they represent, I can do no more than repeat the words of the Russians who accompanied us, and who called one of the figures in the middle the god of Riches, the other the god of Horses. The other figures were said to represent the attendants of these.”

In the other wing of this temple was sitting an image of manifold deformity, naked, of a fiery red color, in the middle of whose body was

a piece of glass, called the god of Fire. Another idol was styled by the Russians the god of the Cow, one of whose attendants held in his hand a cow, as did one of those near the god of Horses present a small figure of a horse to the large image. The whole edifice was a gloomy place, fit abode for the obscene idols and worship of paganism.

The sarguchei now led his guests into the streets to call on several of the principal Chinese merchants. It being after sunset, the procession was headed by lantern bearers, then followed the play-actors, "whose legs and throats were just as active and loud as they were in the morning," succeeded by policemen, carrying crooked sticks six feet in length, the interpreters, and lastly, the personages for whom the procession was made. The appearance of the counting-houses of the traders, whom they visited, forms a curious counterpart to the foreign factories in Canton at the other end of the Chinese empire:—

"We visited about a dozen of the merchants' houses, the bodyguard, lantern-bearers, and the rest of the mob remaining before the doors. We were welcomed by servants at the threshold, who lighted little rockets, about an inch long, and crackers, and threw them over our heads. Our host then received us in his chief apartment with such another feast as that of the sarguchei; but the meat gradually diminished in quantity, and the treat was at last confined to conserves, tea, and pipes. The merchants kept pressing their guests continually with the words *Pi khai! Pi khai!* which means Drink! Drink! for it is a source of satisfaction to them when their tea is drunk eagerly by their friends. The teas served on these occasions were what are denominated *family teas*; that is, the product of certain plantations in the province of Phudjan, the farming of which is hereditary in certain families. The tea which arrives at Maimachen, under the name of one and the same family, may belong either to the black or green variety, or to any one of the almost countless subdivisions of these. The name of the planter serves merely to testify a known origin, and consequently to warrant the genuineness and purity of the article; whereas, what is called *common tea* is much less esteemed, because it is brought by factors, who are unable to tell exactly whence it came. The merchants in Kiakhta, therefore, bestow the greatest attention on the study of the marks affixed by each family to their chests or packages of tea; and written lists of these, as well as of the names of all the sub-varieties of tea coming from the same plantation, with translations into Russian, are looked upon as indispensably requisite for the proper management of the tea trade.

"The apartments of the merchants were more elegantly fitted up than those of the sarguchei. They generally serve as shops for the sale of the finer articles, which are kept in presses along one side of the room, and are arranged with the minutest carefulness. On the side of the room opposite to the presses, and through its whole length, is a wide projection, about three feet high, which serves at once as a stove and a sleeping-place. It is built

of brick and is hollow, with an opening at the side through which the fire within is supplied with fuel. The brickwork is covered with wood, and on this are placed cushions and silk coverlets; the adjoining wall of the room is also tastefully hung with red silk. In the middle of every room there stands also a metal brazier for making tea, such as we had already seen in the streets of Maimachen."—*Vol. II., pages 180, 181.*

The festivities and ceremonies of the day were at last finished, though not without the punishment of a drunken Mongol, by exposing him in the cangue, for insulting the sarguchei. The following day was devoted to an examination of the shops in Maimachen, and while passing from one to another, our author saw a file of camels just arrived from Peking, or more likely from Kánsuh and Shensí, which their drivers were unloading; these camels were guided by a bridle fastened to a semicircular piece of bone thrust through the cartilage of the nose. Their loads consisted chiefly of brick-tea, which Dr. Erman found also to be the standard of value as well as the great article of traffic:—

"This article, to which I have frequently had occasion to allude, is a mixture of the spoiled leaves and stalks of the tea-plant, with the leaves of some wild plants and bullock's blood, dried in the oven. In Irkutsk, where an imitation of it has been attempted, elm leaves, sloe leaves and some others have been substituted with tolerable success for those of the wild plants of China.

"In the southern provinces of China, there are a number of manufactories in which this article is prepared. It is divided into pieces weighing from three to three and a half pounds each; and having always the same prismatic form, exactly like that of our bricks (in Russian, *kirpich*). Hence, they may be called in Germany brick-tea, with more propriety than tile-tea, as they are usually styled. The Manchus themselves never make use of this production, but to the Mongolian nomades in China, to the Buraets and Kalmuks collectively, to the Russian peasants south of the Baikal, and to most of Siberian Tartars, it is become as indispensable as bread in Europe. About 300,000 *lbs.*, that is 4,000 bales or half horse-loads (in Russian *miésta*), of it are brought annually to Kiakhta. This is sufficient for the supply of 10,000 people, if it be assumed that they drink brick-tea twice a day the whole year round, as they do now during the winter. Every brick or *kirpich* contains sixty or seventy portions, because the infusion made with it is mixed also with rye-meal, mutton fat, and with *kujir* or búsum, that is, salt from the lakes in the steppes. The rich people among the Russian Buraets and the Kalkhas Mongols lay by stores of this article, which serve them for money, although the weighed silver bars which are used in China reach the bazaar in Urga, also, in the course of trade. In dry situations, the brick-tea will remain a long time undeteriorated; and consequently, an accumulation of it in the steppe is often thought a better and safer treasure than great herds

and flocks. In Maimachen and Kiakhta it is an article of no less importance. The Russians purchase an immense quantity of it from the Chinese; but, besides, the *kirpich* or brick of tea is the money unit and standard of value, in which the price of every other kind of exchangeable property is expressed.

“The merchants of Kiakhta commence their dealings, therefore, by asking those of Maimachen how many bricks the commodities which they wish to purchase are valued at; or, in other words, at what price they are set down for the year. They then put upon the squirrel skins, which they bring to market in great quantities, a fixed price in tea bricks and their fractions; and their further traffic is carried on by written bills, always expressed in the same vegetable money. Russian officers, when they wish to make small purchases in the shops of the Chinese, buy of their fellow-countrymen in Kiakhta, for Russian money, the requisite capital in bricks. In this transaction, the exchange of the ruble into the tea-brick is managed by taking the value of each as compared with the squirrel's skin; the ruble being changed according to the market price of the skin in Irkutsk, the tea-brick according to that in Maimachen. The tea-brick at this time was worth about two rubles. It is often necessary to pay fractional parts of this unit, which the Russians and Buraets cut off, measuring by the eye; and the Chinese make no difficulty about taking in payment the pieces cut in this way.”—*Vol. II., pages 182–184.*

Besides the brick tea, not less than 70,000 *miésta*, or half-loads for a pack-horse, of the leaf tea, or about 5,000,000 *lbs.*, worth from ten to fifteen millions of Prussian dollars, are purchased at this mart for consumption in Russia. The amount of rhubarb sent off is about 400,000 *lbs.* valued at \$690,000. More recent information concerning this trade than is furnished by Dr. Erman has already been given (*Vol. XIV, page 280*), to which the reader is referred. In making his purchases, our tourist had an eye to the scientific, and selected whatever would illustrate the learning and art of the Chinese. His account of the portable sun-dials he procured is as good as any we have seen:—

“Among the scientific articles, I reckon the portable sun-dials, which were set in position by means of an attached compass. The adjustment of a thread, which, when the instrument is arranged for use, coincides with the celestial axis; and the marking of a horizontal and inclined hour-place on the body and cover of the box, are essentially the same as in the instruments of like kind, which the artists of Nürnberg used to make a few centuries ago; only that in the Chinese dials, day and night together are divided into twelve parts, of two hours each, instead of twenty-four hours, as with us, and are distinguished by those twelve signs which the Chinese astronomers use for all divisions of the circle. The first of these Chinese divisions of the natural day extends from 11 P. M. to 1 A. M.; and on the dial of Maimachen, the extreme shadow lines coincided with the beginning of the fourth division and the end of the tenth, so that it was calculated for a day of fourteen hours in length, and not more.

“The magnetic part of the apparatus differs in so many particulars from the European compass, that even on this account alone, one would be inclined to ascribe to the Chinese an independent invention of that important instrument. The magnetic needle of the instrument which I purchased in Maimachen, is but five Parisian lines long, and the steel or magnetic portion of it weighs but a quarter of a grain; but it is united to a copper cap, weighing ten times as much, or two grains and a half, and which turns on the point that supports it. The magnetic needle lies about half a line higher than the point of support; the centre of gravity of the copper portion is as much below the same point. The under side of the copper cap forms a flat square; the sides are half as long as the needle. This singular arrangement, which European instrument-makers never thought of, is not without considerable advantages, for every shake sets the system with which the needle is connected in lively oscillation, which is sufficient to overcome the friction at the point of support. The magnetic force, weak as it is, turns the needle more easily, when it is thus set in motion by gravitation, than when the centre of gravity coincides with the point of support, as in our European compasses, and the needle is at rest. In this latter case, the whole of the friction must be overcome by magnetism.

“In this, as in all the other Chinese compasses which I have seen, the southern half of the needle is marked with a red line; and the character which marks the south on the surrounding ring is distinguished from the rest, as being the most important, by the same color. It has been long known that the Chinese philosophers attribute magnetic attraction, as well as many other physical advantages, to the southern regions of the earth. By the angle of the gnomon on the instrument in question, I found that it was capable of giving the time correctly, under the thirty-second parallel of latitude nearly. It is likely, therefore, that it was made in Nanking, in lat. 32° 1, and not in Peking, which is in 39° 9. At the former place, the longest day is 14h. 6m., which agrees with the extent given to the hour circle of the Maimachen sun-dial. At Peking, on the other hand, the longest day is nearly fifteen hours.” —*Vol. II., pages 185, 186.*

Besides these things, ornaments made of cornelian, chalcedony, agate, nephrite, and other minerals, paintings, porcelain, musk and other perfumes, figures and sculptures in wood, bronze, stone, and metal, in great variety, tempted the rubles out of our traveler's pocket. Crackers, rockets, and fire-works of various sorts, drinking vessels of turned wood, and lackered wooden-ware of larger size, were also seen in large quantities; they are exchanged for hardware, buttons, &c., the nomades on both sides of the border being thus supplied with the common household articles of the other, and probably far more cheaply and certainly than they could be by means of caravans.

A historical notice of the relations between Russia and China, which led to the establishment of Kiakhta, has been already given in

Vol. VIII, page 417, but we here add some notices which M. Erman obtained from the director of customs residing at Kiakhita, of an early attempt to open a trade with Peking, which will render that notice more complete:—

“A singular record of the early attempts to obtain a treaty, is to be found in the fragments of a journal kept by Fedor Isakovich Baikov, the son of a Boyar of Tobolsk, who conducted, in 1655–8, one of those earliest embassies to Cambalu, that is to say, to Peking. On his way thither, he gathered about him a caravan of Russian and Bokharian merchants, with whom he resided for six months in the capital of China. Yet, at the conclusion of that time, ‘neither himself nor his people could tell whether Cambalu was great or small,’ because they were kept confined in the house assigned for their residence, as if in a prison. His behavior to the Chinese potentate was anything but pliant. He complained that there were only ten courtiers sent, and only half a verst, to welcome him into the city. He was not to be induced to alight from his horse at the gate of the city, and bend his knee before the palace of the Emperor, for he maintained that he never saluted, even his own Tsar, but when he met him, and then, too, he stood, and only took off his hat. He found cause of offense, also, in the tea which was offered to him in the name of the Emperor, when he was making his entry into Peking; for though it was only the first week of the great fast (3d March, old style), yet the tea was made sinfully, and, as if to insult him, with milk and butter. Baikov condescended, after much persuasion, to take a cup, but he returned it unemptied; and he remarks thereupon, that the Chinese courtiers affected to take no notice of his evasion. They seem, however, to have thenceforward taken a less good-humored view of the Cossack’s bluntness. Some days afterwards they came to the Russians, by order of the Bogdu Khan, to receive the presents of the Tsar, and to give a formal receipt for them. But here, again, the sturdy Cossack raised fresh difficulties, for he insisted that, according to the customs of Russia, the envoy should first present his master’s letter, and afterwards deliver the presents as marks of attachment. Some months passed away, during which Baikov was pressed in vain to deliver his letters to the minister of the Bogdu Khan, and to practice the necessary ceremonials and signs of homage preparatory to his receiving audience. But he continued obstinate in his determination to deliver the Tsar’s letter to the Emperor with his own hand, and also to salute his Manchú Majesty only in the Russian fashion; until, at last, on the 12th August in the same year, his presents were sent back, and he himself was ordered to depart; ‘as he had in no respect met the Emperor’s wishes. His demand to have at once an audience of the Bogdu Khan was presumptuous, for such a mark of favor was reserved exclusively for the most eminent of the Emperor’s own subjects and servants; and the refusal to go through the usual ceremonial was so much the more offensive, as a Russian envoy of much higher rank, named Peter Yarnishkin, had, as well as all other European ambassadors, already performed it in Peking.’

“This mild reproof is a remarkable example of Chinese patience; Baikov, however, thought otherwise, and with great naïveté, complains bitterly that they allowed him to quit the city without showing him any farther courtesy, and with only the necessary guides. It is remarkable that he soon after repented of his proceedings, for when he had gone but a nine days' journey from Peking, he halted and sent an Indian, who was serving in his train in the capacity of a *krishver*, that is, cook or baker, back to the capital, to ask pardon of the Bogdu Khan, and to promise that he would perform all required of him. The negotiations, in fact, were renewed, but only to be broken off decidedly, in consequence of another irregularity on the part of Baikov. The Chinese couriers, who were sent from Peking, found him no longer at the place where his cook had left him; he had gone, for some reason unexplained, three days farther from Peking. When information of this move reached the capital, couriers were immediately dispatched to the Russian camp, to tell Baikov, as he himself relates, that ‘conduct such as his gave proof of little understanding; and, although he styled himself the Tsar's envoy, he wanted the capacity required for that honorable office.’”—*Vol. II., page 166.*

He then gives a succinct account of another embassy sent to Peking in 1675, the attack on the fortress of Albasin in 1684, and the final settlement of difficulties at Nipchu or Nertchinsk in 1689, the same as has been already related. The fortress of Troitsko Savsk was named after the envoy Sava Vladislavich, who negotiated a second treaty in 1727, by which the trade was settled on its present basis; he founded and fortified it, after he had settled the treaty; Cottrell says it contains five thousand inhabitants of all ranks. The town of Minachen gradually grew up, and had a population of about 1,500 in 1842, almost all of whom are men, for no Chinese merchant is allowed to bring his family to Kiakhta. This latter traveler, as well as Erman, speaks of the cleanliness in the houses of the Chinese merchants, and remarks upon their luxurious and dissolute manners.

The party left Kiakhta, Feb. 22d, on their return to Selenginsk, but at the town of Monakhonova, they found four lamas who had come there for the purpose of inviting them to visit the khamba lama of the Buraets at his residence, and see the new-year's ceremonies. These messengers were clad in a gay apparel of yellow caps and scarlet robes, which was well set off by their fine figures and elegant carriage, giving a high idea of the Buraet lamas. The khamba lama was set up as the head of this hierarchy by the Russian government, in order to prevent the students going to Kurun in Mongolia to receive ordination as lamas from the kutuku. He is elected by the other lamas and the *tayshas* or Buraet noblemen, and his nomination guaranteed by the local government. He consequently has no little importance among

the tribes in this region, and a visit to him was an interesting event. The offer was of course quickly accepted, and the party started off the next morning on horseback to the southwest, to his residence. In the progress of the ride, several droves of horses wandering in the open plain were met, which are so far wild that they must be caught with the lasso; camels are also turned out to pasture on these steppes, and are as well able to endure the cold of the Sabaikalian regions as they are the heat of the Sahar. After a rapid ride of eighteen miles towards Goose Lake, where the khamba lama has his abode, the party halted before a line of lamas, who stood on each side of the road leading to his house, with various instruments of music in their hands, and presenting a remarkably gay appearance in their scarlet robes, with striped pennons and flags waving over them. As the travelers dismounted,—

“There began a strain of music, as overpowering as it was peculiar; every one of the lamas contributed something towards it: and we now saw with them gigantic kettle-drums, carried on four wheels; copper trumpets ten feet long, the anterior end of which was rested by the performer on the shoulders of a man standing before him. There were horns of all shapes and sizes, brass gongs and bells, cymbals, wooden drums, triangles, and many other instruments. As in the Chinese music, so here, an andante of brass horns and kettle-drums, was followed by a Bacchantic allegro of all the instruments. But the concert at Maimachen was but a trifle to that performed here, in which the grave prelude of the wind instruments was like a roaring hurricane, and the chorus of brass gongs, drums, &c., resembled the crash of a falling mountain.”—page 204.

They were then saluted by the successor elect of the khamba lama, and conducted to his presence, when they entered into conversation through a Tungusian prince who acted as interpreter. In the course of remark, the high priest said that the lamaism of the Buraets was like the Buddhism in Ceylon and Nipál, but had no connection with that of Fuh in China—but either his reverence was ignorant of the true state of the case, or M. Erman misunderstood him. He remarked that he worshiped the mother of Shakyamuni, but considered the *burkhans*, whose images were in the temples, to be like the saints in the Greek church—merely teachers and instructive examples to men. Only himself and the lama next in rank were allowed to read any book they pleased; and though so few of the clergy had unlimited access to the library, there were “enormous heaps” of books in the temple, containing, we apprehend, very little calculated to enlarge or strengthen the mind, if one might form a judgment from the reported conversation of the khamba. Hearing that his visitors were on a scientific

expedition, he inquired respecting astronomy; he partly assented to their opinion that the stars stood still while the earth moved, but he maintained that the latter rested on the back of an elephant, and that the apparent motion of the heavenly bodies is the reflected images of the fixed stars in flowing water which goes round the earth. The conversation was broken off by the announcement that the ceremonies of the day were about to begin; but in respect to most of the information given by M. Erman we may here remark, that we have no great faith in conversations reported in this manner through interpreters having no knowledge of the subjects treated of. The temple to which the party now repaired stood in the middle of a quadrangle, around which were thirteen smaller buildings, all of them built of squared beams. The main edifice was raised on a plinth, whose sides were sheltered by a colonnade, and a broad flight of steps conducted into the interior. The sights and sounds which met the newcomers in this place are best described by M. Erman:—

“Ascending this flight of steps, we entered at first a square antechamber, variously and brightly decorated, and then passed into what might almost be called a Gothic church. A broad nave in the middle is separated from a less elevated aisle, on each side, by a double row of pillars; and in the middle of the church the main nave rises to an elevated and flatly roofed cupola. The square columns bear broader capitals of the same form, with carved and painted ornaments; and some hundreds of pictures hang on the side-walls of the church, in the cupola, and on the northern wall, in front of which stands the high altar and the table for offerings.

“Benches, covered with voilok, are placed between the pillars of each of the four rows: at the north end of the two middle rows are four cushioned seats, a little higher than the rest, at each side of the high altar; at the northern wall, is a chair like a throne, beneath silk hangings. All these places were occupied by priests when we entered. In the aisles sat the inferior lamas, pressed close together; in the main nave were those of higher rank, and on the divans at the north end, were the priests who performed especial parts of the service. Of the canopied seats, one, which belonged to the Khamba lama, was unoccupied, in the other sat a priest who was entitled *Tsorja lama*. He kept an eye on the ranks of the other priests, and directed with signs the course of the solemnities.

“Here, again, all the robes were of scarlet cloth, all the headdresses of bright, yellow stuff, but differently shaped according to the rank of the priests. The principal lamas had hats which seemed to be faithful copies of an ancient helmet. On the crown stood a crest-like frill, and behind was a flap covering the neck, and with its convex side turned downwards. The hats of the inferior priesthood, on the other hand, had brims all round, and rose in pointed cones, like the common Buraet hat.

“The service began with music, to which every one of the two hundred

lamas present contributed his share. The instruments were, on this occasion, more various even than at our reception. The enormous trumpets, the brass horns, the kettle-drums and gongs, were now at work, as before; but, besides, there were several lamas blowing the gigantic conch (*Tritonium variegatum*, Cuv.), which is used by the inhabitants of the South Sea islands to sound the alarm of war. Many others beat tinbrels of various sizes, which they bore fastened to belts round the neck. I observed, also, in the back row, on the west side of the temple, a lama who was playing a set of bells. This consisted of a quadrangular frame, standing upright; three cords were stretched across it in parallel lines, and from each of these hung three bells, which were struck by the priest with clappers. The lamas on the cushions near the altar were alone without instruments. At the beginning of the service, they sang, or rather chanted, in recitative, with a deep bass voice, and in slow time, verses or portions of prayers, which were accompanied with instrumental music. The trombones and deep-toned horns predominated in this grave recitative, until, at the conclusion of the strophe, all the lamas joined in an animated and indescribably impressive chorus. All now recited together, in an abruptly divided measure; and between every two syllables, each performer sounded a note of his instrument in such a way as to enhance the emphasis of the words uttered. The building shook with the sound of the voices and brazen instruments.

“Responses of this kind, or in alternate recitative, were frequently repeated, and when the chorus was to join in, the superior lamas gave a sign with little bells, as is also the custom with the Roman Catholics. Before the T'sorja lama there lay, for the purpose of calling attention to the principal portions of the service, a small drum or rattle, with a handle, and filled with sounding bodies. The peculiar rattle of this instrument was heard clearly above all the rest. The T'sorja lama bore also, for the same purpose, a short brass truncheon, with oval and ornamented ends. This he held in the middle, like a marshal's staff, and seemed to direct, by its motions, the priests near him.

“During a pause in the chant, he took a bowl filled with corn from the table before the altar; with this he proceeded through the middle alley of the temple, and gave each of those sitting there a handful of grain. Then the music and singing began anew, and, after a few verses, all, at the same time, threw the grain into the air, so that it fell in a wide curve, just as if they were sowing a field. The corn served again for another symbolical ceremony. A number of priests, going one after the other, marched through the middle nave and eastern aisle of the temple, each of them bowing, as he passed, to the table of offerings, and touching with his forehead the bowl of corn; then each stopped before one of the sitting lamas, and again received from him, out of another bowl, a handful of grain. This ceremony necessarily reminded one, at first sight, of the Christian communion; and the resemblance was increased, till it became almost illusive by the solemn chant with which the lamas accompanied the march round the temple, and which was hardly to be distinguished from one of our old chorales.”—*Vol. II., pages 207-209.*

The audience consisted of the men and women of the adjacent region dressed in their holiday clothes, but they had no further interest in the ceremonies than to be attentive spectators. After all had left the room, the visitors had an opportunity of examining the "incredibly variegated and dazzling decorations of the interior of the building." Its size is not mentioned, and it is only by inference from the account of the number of priests and spectators that we can even guess the area it covers. Its images and decorations differ considerably from the temples in the vicinity of Canton, and some of the latter may have been copied from the Russian churches to please the Buraets or their rulers. In one part of the room, screened by a curtain, lay thousands of Tangutian books, each of them consisting of loose leaves tied between two boards, and wrapped round with striped cloth. The author thus describes the temple:—

"Above the altar, at the north end of the middle passage were hanging, beneath a silken canopy, the portraits of Chigemune (or Shakya-mune, as he is also called), and his mother, and of some other saints. Sacred candles made of butter with cotton wicks, were burning on the altar; the ashes of which were collected in a wooden trough. Near these were glimmering some Chinese pastiles and other kinds of incense in brass vessels. Bronze basins with consecrated water, such as we had seen on the domestic altars of a Buraet yurt, stood between the lights.

"The offerings lay on a separate table before the altar. The bowls with corn, already mentioned, contained also the seeds of a plantanus and other plants of the steppe. Besides these, large blossoms and other pretty objects, imitated in butter, formed a considerable portion of the gifts.

"It would have been to no purpose for us to guess or to inquire the meaning of the sacred pictures with which the walls around were covered. We saw among them allegorical, or only semi-human, figures, with wings, beasts' heads, several pairs of arms, and such other additions; and also figures of men praying, with their hands joined, and sitting on their heels. These all had the simple, conical mitre of the Indians, such as the Khamba alone, of all the lamas at this place, wears, and a circular glory round the head. In this allegory, too, as in the details of the ritual, we discovered involuntarily, a close resemblance between the Buddhist mythology and the Catholic legends. But the study of the Tangutian books can alone decide, whether we must, in this case, look for an explanation of the fact to the early influence of the Nestorian Christians on the Mongolian tribes, or to the close vicinity of the sources of the two creeds, and the numerous ways by which the traditions and usages of Southern Asia have reached Europe, even in later times. Our painters would probably rather trace the glories round the saints' heads to an imitation, by the Byzantine school, of Budhistic images, than continue to believe, as hitherto, that they originated in the *nimbus*, with which the sculptors of classical antiquity protected the heads of their statues from the dung of birds.

"I was particularly struck here with the extraordinary frequency of a painted figure, which appears to have wholly escaped the notice even of the Russians acquainted with the language and manners of the Mongols. At the back part of the temple were lines hanging from the ceiling, and close together, on which were strung an immense number of thin panels, all cut into the shape of a head. They were painted all exactly alike, with a face having a dog's snout, two deeply set eyes, and in the middle of the forehead, a black round mark, which either represented the pupil of a third eye, or else a scar from a wound. From the chin, a bunch of variegated ribbons hung to each panel, so as to form a beard. M. Igumnov, of whom I subsequently made inquiries respecting this singular effigy, had never seen it in the temples, but he confirmed my conjecture that the Mongolian myths made mention of beings exactly resembling the Cyclops of the Greeks.

"Still more attractive than these effigies, were the heaps of the natural productions of Southern Asia; for these prove, in the most decisive manner, the uninterrupted communication of the lamas with Tibet and with India. Great elephants' tusks and gigantic sea-shells were to be seen set up in different parts of the temple, and on the pillars were hanging the skins of tigers and leopards, and plumes of peacocks' feathers. The antechamber, also, or porch of the temple, is filled with spoils of the same sort, from warmer climates; and there are standing there, among other things, like sentries, at the threshold of the sanctuary, a perfect tiger and a lion, stuffed in a very elaborate manner, and true to nature. Before we quitted this chamber, we asked respecting the use of a singular-looking piece of machinery in the middle of it. A hollow cylinder, about six feet high, is pasted over with paper, on which prayers are written in Tangutian, and by means of two pins may be turned round on an upright axis. Bunches of ribbons and pictures adorn the upper end of this sacred whirligig, and two arms projecting from the cylinder, strike, at every revolution, bells placed on both sides. We learned from the lama who attended us, that this machine is intended for the ignorant laity who can neither read their prayers nor commit them to memory. Such people do a meritorious work, if, as they quit the temple, they set the machine in motion, and count the proofs of their zeal by the ringing of the bells. This reminds one of the Roman Catholic practice of counting the rosary, without uttering the prayers at the same time. The lamas themselves use, for the purpose of counting the prayers which they actually repeat, a string with 108 beads, called *crikhe*, and held, exactly like the Christian rosary, in the right hand, while the left counts the beads.*

* These praying machines are made of various sizes and in several forms, but in all of them, a rotatory motion appears to be necessary to their effectiveness. Some of them are set up by the road-side to accommodate travelers, and are turned by the wind; others are made portable, as described in the following extract from the Church Missionary Gleaner:—

I met a company of Tartars and lamas with their cattle, in the Sutledge valley; some had manis, but would not sell them. Some time ago I met one here turning his mani most quickly whilst he walked, his small bundle of property being on his back. I stopped

"Of the adjoining buildings, near the great temple, we visited but one; it contained a covered car, in which, as we were informed, the image of Chigumne's mother is carried on festivals. Seven wooden horses fixed to a board, under which are rollers, form the team yoked to this chariot. They are disfigured by green paint, but otherwise made with a truth which might do honor to better known artists. The way in which they are placed and yoked is exactly that practiced by the Russians, and there can be no doubt that the Buraet sculptors took their model from the carriages of their neighbors. The middle horse, which goes in the shafts, and under the bow tied to the axle, is of the natural size, and has on each side three horses, diminishing successively, so that those at the outside are but a fourth of the size of life. At the bow has been suspended, whimsically enough, in honor of the mother of God, the bell which serves to distinguish the imperial post-carriers. We were not, however, disposed to ridicule the ancient Tibetan religion; for although we thought that we could discern here and there some tasteless perversions and infringements made by the lamas, who get a living by them, yet we felt impressed by the chanting and the incomparable music in the temple, and by the holy rites, in which we could just trace an ancient relationship with the symbols of Christianity."—*Vol. II., pages 209–212.*

One need not be much surprised at this closing sentence from a man who evidently judged every form of religion according to the ceremonies used in its ritual, and was quite willing that the Buraets should remain in ignorance of the only Name given under heaven among men whereby we must be saved, if they were only well disposed and up-

him, and asked him if he would sell it to me, as I have been asked frequently by friends to procure some of these manis (prayer-wheels), for forwarding to Europe. He refused it; but entering into conversation with him, and telling him he should fix his own price, he asked three ruppies for it: it was, however, a very inferior one, made of leather, whilst the valuable ones are made of copper, inlaid with silver letters, &c. I paid him the money, and he gave me the mani; when all at once, after a little while, he asked me to give it back to him. As soon as he had it in his hands again, he put it three times to his forehead, made his salaam to it, and returned it to me, poor fellow, and off he went. It is difficult to get these manis here, as very few like to part with them. Once, at the Rampur fair, I asked a Ladak man to sell me his; but he refused to do so, on the ground that I might turn it round the wrong way—from the right to the left, as it must always be turned to the right—in consequence of which he would have to suffer if he sold it to me.

These little manis are a remarkable invention. They are wooden, or iron, or copper cylinders—filled with a long, but narrow roll of paper or cloth, on which their idols and symbols are painted, and, below, prayers, either printed or written in the Tibetan character—about two inches in diameter and three inches long. It moves on points like a horizontal wheel, and in a small string is a kind of iron or brass frame attached to the wheel to make it swing nicely. Not only the Buddhist clergy, but also any of the laity who feel inclined to do so, use this wheel. Those who are too poor, buy at least the prayers without the wheel, and carry the roll of paper on which they are written, or printed from a wooden block, on their chest, sewed in a rag. A part of the lamas procure their subsistence by writing or printing these prayers or sacred sentences. In Upper Kanawr they have very big manis in their temples, which one man turns round by a handle. In 1845, I saw a very fine one at Sabrung: one turned it, and a number of people sat near it, so that the wind caused by turning it might touch their face, which is considered not only fortunate, but also blessed. The people have such manis or prayer-wheels built even in small streams close to their houses, so that the water by turning the wheel, performs the necessary prayers for them.

right. He confesses, however, that the priesthood corrupt the morals of the people, and the celibacy of the lamas has the most prejudicial consequences. One sixth of the whole population enter their ranks, and live on the industry of others. The lamas are divided into *khuaraki* or monks, and *obushi* or secular lamas, in each of which are several subdivisions. The nuns are divided also into the *chibagantsi*, or nuns who shave and enter convents, and the *obusuntsi*, who remain in the yurts, and only take certain vows on them. Such systems of forms as the lamaism of Central Asia, the Buddhism of China and Malaysia, and the monkery of corrupt Christianity, can never elevate purify the evil heart of man.

After his return to Selenginsk and Irkutsk, M. Erman began to make preparations for his journey eastward, and finally left the latter place the 19th of March, and reached Okotsk the 19th of May. His route lay through the valleys of the Lena and its tributaries, to Yakutsk, through the pass of Mount Kapitan, the valley of the Arka, and so to the seaside. At Olekminsk, a town at the junction of the river Olekma with the Lena, he found traders and productions from the remotest regions of Siberia. Some of the former greatly regretted the prohibition in the treaty by which they were prevented from navigating the Sagalien, and carrying their furs and other articles directly to a market in Okotsk from town of Nertchinsk on the river Shilka. Looking at the map, every one must see that the Sagalien is the natural outlet for central Siberia, and it may not be many years before it is also the political border, and the immense regions it drains made more accessible than they now are.

M. Erman's account of Siberian traveling, and the simple manners of the Yakuts and Tunguses, gives one a good idea of the condition of these people, but as they are not connected with the principal object of this notice, we refer our readers to the book itself. Such works as Dr. Erman's enlarge our knowledge of the race, and increase our sympathies with man wherever found; and his descriptions of the poverty, ignorance, and moral degradation of the people he met, are calculated to lead every wellwisher of his race to more earnestly pray for the day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

ART. III. *Testimony to the truth of Christianity, given by Kiying, late governor-general of Canton, minister plenipotentiary, guardian of the heir apparent, &c., &c.*

WITHIN a few years past, three Chinese statesmen have written and published their opinions regarding foreigners and foreign affairs, thereby affording clear indices of the march of improvement, and demonstrating that a spirit of inquiry is waking up and gaining strength in this land. We hail it as the dawn of a glorious day! The three men to whom we refer, are the late imperial commissioner Lin Tsehsii, the present governor of Fuhkien Sü Kiyü, and the late cabinet minister Kiying. Notices of the works of the two former will be found in our previous volumes (see Vols. XIV. page 543, and XIX., pages 457, 595, 600). Kiying, following their example, has published a work in seven volumes—only a single copy of which, so far as we know, has yet fallen into the hands of foreigners, and this we have not had the pleasure of seeing. The way the work came to the knowledge of foreigners is given in the following extract from a letter from the Rev. M. C. White, of Fuhchau, to a friend in Shánghái.

“The imperial commissioner Kiying has published a volume of miscellaneous Essays. I yesterday obtained a copy of that and of other works of H. E. in seven volumes. A literary man offered it to me, saying he obtained it in Peking, from whence he has just returned to his home in this city (Fuhchau). I consider one section of said work on prayer to *Tien shin* 天神 as giving high sanction to our use of *shin* 神 for God $\alpha\lambda\iota' \epsilon\zeta\omicron\chi\eta\nu$. I send you herewith a copy of said Essay, which you may depend on as accurate.”

In many respects, we regard this paper as one of great value, and as one which augurs well for the progress of truth in China. Taken in connection with the recent degradation of its author for his sympathies towards foreigners, it possesses more than usual interest. We may, indeed, surmise that his downfall was hastened by the publication of this paper, or of these Essays, but as we have no information on the point, we can only add the hope that the distinguished statesman who penned it may be led to look more carefully into the volume of inspiration, and fully learn the way of salvation. His re-instatement in power and favor seems at present improbable, even if his years are prolonged, and he may be inclined now to turn his attention again to these subjects. The hearts of kings and rulers are in the hands of God, and we can but pray that this high officer may be brought to a saving knowledge of the Savior.

上 旨

有求輒許。拔爾永刑。救爾罪苦。神之格思。萬福臨汝。尙饗。
 刑痛楚。我願世人。悔心自處。作善降祥。千秋格語。從此禮神。
 神主飽食。暖衣弗感。神賜奸詐。貪嗔甘遭。神怒輾轉。死期冥
 土無所不聞。無所不覩。魏乎神功。聿昭萬古。嗟爾衆生。罔知
 惟神無私。開天闢宇。萬象併幪。羣靈鼓舞。憫念羣黎。鑒觀下
 其靈感之異。以備廣記。拾遺之一考云。
 天神並耶蘇名。翌日病愈。此後有求輒遂。因屬余作祝文。誌
 醫卜一切罔效。偶聞西人所傳祈福之事。遂向空中叩請。稱
 聞請免驅除。以示柔遠。適幕友李公。自述其前冬得病。鬼神
 招撫各外洋。因查究西人所習教。是否邪正。及前後觀察。知
 中造化之神。跪拜謝罪。祈福而已。余自客歲。出使兩粵。並奉
 凡信之者。惟勿拜諸偶像。或公處。或暗室中。洗心悔過。向空
 生。命帝子耶蘇。降生塵網。捐軀救世。死而復生。諸多奇跡。但
 天神能主宰萬有。無所不在。無所不知。因鑒觀下土。憫念群
 行跡甚詳。其教以禮神悔罪為主。意謂世間獨此一位置。化
 按康熙字典云。耶穌西國稱救世主也。西人翻譯之本。述其
 禱天神祝文並序。兩廣總督者英撰。

Form of prayer to the God of heaven, with a preface, composed by K'ying, governor-general of Kwíngtung and Kwángsí. In the Dictionary of Kinghí, it is said, "*Jesus, western nations designate the Savior of the world.*" The books translated by western men, narrate the actions he wrought with great perspicuity. His religion regards the worship of God 神, and repenting of sins, as its essentials; and its teaching is, that in the world, there is only this one creating celestial God 天神 who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling* Son, Jesus 帝子耶蘇, to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him do not worship images; but in public places or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (*sc.* 空中 the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

Last year, I was commissioned to go to Liáng Kwáng, and also received the emperor's commands to tranquilize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practiced by western men, in order to ascertain whether it was corrupt or pure: and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought therefore, to memorialize the emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

Now it happened that my private secretary, Mr. Lí, told me of his sickness during the previous winter, and how that, when all recourse to the gods 鬼神, to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated

* The exact idea of the word *ti* in this place is somewhat doubtful. Some of whom we have inquired, give it the sense of *godlike*, or *God*, making it a contracted expression for *Tien-tí* (Heavenly Ruler), or *Shíng-tí* (Supreme Ruler). Others render it "his imperial, or royal, son;" while others say it means "ruling." The context affords no light, and we hardly know which of the three words to choose; but as K'ying regards his *hwíng-tí*, or emperor, as the *t'ien tsz'*, or son of heaven, delegated by Heaven to rule over the *t'ien-hí-tí*, or world, so we think he drew the idea from the books he read that Jesus held some similar position, and was delegated to execute his commission upon earth.

himself (*i. e.* made the *kotau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well; and from that time whatever he asked in prayer he at once obtained.

He therefore called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record book for future examination:—

Prayer.

“God (*shin*) only is impartial; he opened the heavens, and spread abroad the universe; all that has form he protects, all intelligences 羣靈 owe their activity to him. He mercifully regards mankind.* Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time! But, alas! that ye, living men, are ignorant of the Divine Lord 神主; and though fully fed and warmly clothed, are ungrateful for these gifts of God! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's 神 anger! The appointed day of death will come, and the punishment of Hades is painfully distressing. O, that you, men of the world, would change your hearts, and reform your lives! ‘Do good and call down felicity,’ are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts;† [and if good] all blessings will rest upon you! Accept our offerings.”

* The two phrases, *wan siang* and *kiun ling*, denote all living and intelligent beings, but whether the writer intended to include incorporeal, spiritual intelligences only in the latter expression is not so clear.—The original for the word “mankind” is *kiun li*, *i. e.* the host of blackhaired peoples; the word *li* usually denotes only the Chinese, but here we think the context requires it to comprise all mankind.

† This sentence (*shin chi kih sz'*) is from the Book of Odes, Part III., cap. 3 §2, from whence it is also quoted into the Due Medium. The idea is, that the gods (*kwei shin*), being without form, can and do oversee and scrutinize the secret actions of men in the most retired places, where even their teachers never see them. In the Due Medium, this idea is illustrated by the light of heaven coming into an inner apartment of a house through a crevice in the roof, so is the glance of the gods into the thoughts of men. Kiyong evidently refers *shin* to the God he had before been speaking of, and does not mean the gods (*kwei shin*) spoken of in the Shí King. The quotation was relevant to his subject, and he introduced the sentence from the Classics to express the power of the God he had before referred to. He seems to have had no suspicion that such a use of his national Classics would render his composition either vulgar or obscure, any more than it did Paul's speech when he quoted the poet Aratus before the Areopagus.

The latter part of the above is what is termed a *chuh wán*, or prayer, and like most of such compositions among the Chinese is written in a set style, and in short sentences of four characters each. The two last words might, with propriety, be rendered "Amen," for they form the usual ending of prayers; but their literal meaning is as given above. Instead of remarking further upon this paper ourselves, we insert a few observations upon it by Bishop Boone.

"It is very encouraging to us as laborers for the advancement of Christ's cause in China to find a man so high in station, publishing at Peking a paper in which he thus declares, that having 'examined the religion practiced by western men,' he has found it '*all verily good*;' and this too after he has set forth the *incarnation*, the *atonement*, and the necessity of *repentance*. This fact may encourage the belief that a great deal more than we have ever ventured to hope for may have been going on in this vast empire. What would have been considered more improbable than that a high imperial commissioner should have spent (as we learn from this paper he did) any portion of his time in writing a form of prayer addressed to the God worshipped by the western men, whom he had been sent to pacificate?"

"The case of Mr. Lí Ting here mentioned is very remarkable. His recovery immediately after his prayer, gave occasion, we are told, to this paper. The supposition that this statement in the preface is false can not be admitted, for Kíying could have had no object in perpetrating and publishing such a falsehood. And if we accept the fact as here stated, and suppose that his friend Mr. Lí was really cured immediately after he called upon the names of the God of heaven and of Jesus, then we have either a very remarkable coincidence, or a signal interposition of Divine Providence in answer to prayer."

"This paper is of much interest also, from the light it throws on the controversy respecting the rendering of the word *God* into Chinese. It has been very confidently asserted that the Chinese could never get any correct idea of our meaning, if we say that '*Shin* made the heavens and the earth.' Dr. Medhurst, and the other signers of the letter of the 30th Jan. 1850, assert that the insertion of *Shin* as a translation of Θεός in the New Testament would render 'the whole work *unclassical* and *contemptible*.' As if to answer these assertions, Kíying here repeatedly uses *Shin*, and this character *Shin* too, standing absolutely and without any adjunct whatsoever, as the name of the Creator. According to him, it is *Shin* who 'opened out the heavens, and spread out the universe.' It is quite worthy of remark to see, that he does not stumble at the monotheism he ascribes to Christians

when he says, 'According to their ideas, in the world there only is THIS ONE, creating, celestial SHIN.'

"The assertion that the use of *Shin* for God in the New Testament will render the work 'unclassical and contemptible,' will, I am afraid, very much prejudice the cause of truth in the eyes of those unacquainted with the Chinese language. The reader unacquainted with Chinese might, from this assertion, suppose that the word *Shin* was a low, vulgar word, not used by any good writer, and that therefore its use would render God's holy word contemptible in the eyes of the Chinese. This, however, is not the meaning of the writers of the Letter of the 30th of Jan. The word *shin* occurs all through the Classics; it is not the word itself, but our using it for a purpose for which it was never used by any Chinese classical author, that in the opinion of these writers renders our copies of the Chinese New Test. unclassical and contemptible. I would beg the reader to fix his attention on this point. It is not pretended that the use of *Shin* for God, will violate any grammatical rule of the Chinese language, nor that this is a low, vulgar word not used by any good Chinese writer; for our opponents themselves use this word for the Holy Spirit, who is God, and is to be honored and worshiped as God; but it is merely the fact of our using this word in a manner in which it has never been used by any classical writer—*i. e.* as the name of a Being whom *they* have never called by this name, that renders our copies of the New Testament unclassical and contemptible.

"The first remark I shall make on this is, What an unreasonable elevation of heathen writers have we here by Christian missionaries. What does the principle here laid down amount to but this:—'If the words used in the translation of the New Test. into a heathen language can not be found used in the same sense in the writings of the heathen classical writers of said language, the whole work is unclassical and contemptible.' When laying down this canon—'unclassical and contemptible,' the writers, I am sure, could not have reflected upon the sentence they were passing upon our Greek Testament, unless they design to claim more for the Chinese classical writers than for the Greek. There are many, many Greek words whose use in the N. T. does not correspond with that in the classical writers. This Dr. Medhurst and his friends would not deny, and yet, I am sure, here is a case in which they would not say 'unclassical, *ergo* contemptible.' Why then should the Chinese Classics be elevated into a Christian man's standard of what is contemptible or otherwise?

“In the next place, I would observe that this canon seems to have been got up, by the writers, merely to suit the case in hand and for present use against their opponents, without pausing to reflect what effect it might have upon other parties, as it is capable of being turned with equal effect against themselves.

“What is the offense charged? That, notwithstanding ‘Shin has never been employed by any Chinese writer to designate God by way of eminence,’ we have used this word for this purpose in our copies of the New Test., and the whole work is therefore unclassical and contemptible. I wish, that instead of merely making this assertion, Dr. M. and his friends had taken the trouble to point out to us how the use of an appellative noun καὶ ἐξοχην, to designate an individual being, who had never been designated by it before, could render a work either unclassical or contemptible. There is no one of the human race who has rendered himself so eminent as to be styled in English the Man καὶ ἐξοχην; but if a writer should thus designate any individual, he would violate no law of the English language; it would excite no contempt in the minds of English readers; and the propriety of his using this phrase to designate the individual in question would turn, not upon the fact *whether the classical writers in English had ever so employed this phrase before*, but upon the *eminence* of the individual so styled. The use of some appellative nouns in this καὶ ἐξοχην way to designate definite individuals can not be avoided in translating the Sacred Scriptures into the languages of heathen nations, and that whether the classical writers in these languages have preceded us or not in such καὶ ἐξοχην use of these words. *E. g.* It will readily be admitted, I suppose, that the appellative noun *fú* 父 ‘father,’ has never been used in Chinese to designate the first Person of the blessed Trinity, as the Father καὶ ἐξοχην; if then, in translating the sentence ‘the Father himself loveth you,’ we should use this word *fú* 父 to designate the first Person of the Trinity, who is here designated by the phrase ‘the Father;’ as no instance of such a use of this word can be found in the Chinese Classics, if this canon is to be adhered to, the work would thereby be rendered ‘unclassical and contemptible?’ And so too in the case of the word *tsz* 子 ‘son,’ if used to render ‘the Son,’ in the sentence, ‘If the Son therefore shall make you free, ye shall be free indeed.’

“Or, take a case still more in point: ‘The Spirit himself beareth witness with our spirit,’ &c. Here the absolute appellative noun *spirit* is used to designate him, who is the Spirit by way of eminence—the third Person of the Trinity. It is certain that no classical writer

has ever used any word in Chinese to designate this Being; what do our friends do in such a case? If they use a word in a way not sanctioned by the classical writers, their whole work will be unclassical and contemptible; with great inconsistency they have used this very word *shin*, though I am well assured they can find no classical sanction for such a use.

“The appellative name for *god* in Chinese must be used in this emphatic manner to designate the true God, and that whether we have any Chinese precedent for it or not. In his letter of the 30th January 1850, Dr. Medhurst admits that, when in preaching he uses the phrase *Shángtí*, he designates thereby no being with whom the Chinese were previously acquainted; classical authority can not therefore be *pleaded* for the use of this phrase to designate the true God, and if the canon ‘unclassical, *ergo* contemptible,’ is to stand, we must write these words upon the cover of all the New Testaments in which the word *God* is rendered by this phrase. Happily, this canon is of no binding force. Kíying knew nothing of it, and accordingly uses *Shin* for God all through this paper.

“We have now had the Apostles’ Creed rendered into Chinese, for several years in use in *Shánghái*. The first clause, ‘I believe in God the Father Almighty,’ is rendered by the Chinese characters 我信一神聖父全能者, I believe there is only one *Shin*, the Father Almighty.’ This Creed has been read by many hundreds of Chinese, and has been repeated in the hearing of many hundreds more, and yet none of us, who have been using it, have ever had it objected to by any native of this land; nor have we ever seen an instance of its exciting contempt in the mind of *any one* towards this venerable symbol of the Christian faith.

“That there is no example of such a use of *shin* in the Chinese Classics, I, for one, freely admit; but that the use of this word for God violates any rules of the Chinese language, or that it will offend the Chinese, or in any way excite their contempt, I confidently deny, both from its use in this paper by Kíying, and from the test we have made of it in the Apostles’ Creed, with hundreds of Chinese, as I have mentioned above.”

ART. IV. *Journal of Occurrences; arrival of Governor Cardoza at Macao; death of a Chinese at Amoy by bambooning; degradation of Muhchangah and Kiyng; official life of the premier; posthumous honors conferred on Lin Tsehsü; petition of the insurgents, in Kwingsi; military force at the command of the provincial officers; judicial decisions among the Chinese; purchase of office.*

A newly appointed governor of the province of Macao, Timor, and Solor arrived at Hongkong in H. F. M.'s corvette Don João I, and after exchanging civilities with the authorities, left for Macao, where the ship anchored on the 24th inst. H. E. Francisco Antonio Gonsalves Corloza, R. N., landed on the 26th with the honors due to his station. He was received by the Provisional Council on reaching the wharf, and all the authorities of the settlement, with the foreign officials, waited on him soon after he reached the Palace. The settlement has been quiet since the demise of Gov. Cunha, and the Chinese trade the place has somewhat improved during the last year.

A Chinese was beaten to death at Amoy by order of the intendant of circuit on the 3d inst., on the charge that he was a member of a lodge of the Triad Society. This man, Tan King-chin, was born at Singapore of a Malayan mother, and had been taught to read and write the English language; he was engaged at Amoy in one of the receiving-ships, or was connected with them in some way, but was registered in the Consulate as a British subject. The intendant caused him to be seized early in the morning, and on hearing of it, the British consul went to his office and demanded a fair trial, with the charges made out in writing, which the tauti agreed to do. In defiance, however, of every humane feeling, and in contempt of his promise, he beat the man so that he died under the bamboo; and then, as if to add a gross insult to his falsehood, in the evening sent the corpse in a sedan to the residence of the British consul. The offense of belonging to the Triad Society and of dealing in opium, are both capital by Chinese law, but how far those who are registered as British subjects, and yet living in China, go about among the natives with all the privileges and freedom of Chinese subjects, come under Chinese law, is a question not yet clearly settled, though the law of the case seems to be in favor of the Chinese authorities exercising jurisdiction over them in their own territory. Such atrocious barbarity however, as was here exhibited, can never be excused; it would disgrace a Fijian.

The degradation of the premier Muhchangah and the cabinet-minister Kiyng, has already been known to our readers for some weeks. It shows that a strong influence is at work at court against them personally, but whether it is also directed against their policy in reference to foreign intercourse is not so plain. We do not lay the whole stress on the reasons given in the following paper for their removal from office, for if his majesty had resolved to replace them by favorites who had wormed themselves into his confidence, or they had become obnoxious to younger aspirants, those reasons likely to be most palatable to the popular feeling would be placed foremost in their attainders. The paper is written in very strong terms, and, as is usual in such documents, the emperor finds no trouble in making out his own side of the argument.

The first duty of a ruler of the people without doubt is to employ the worthy and to discard the vicious; nor until the vicious shall have been utterly put away, can the administration be formed exclusively of men of worth. At the present moment the ruin caused to the Empire by selfish remissness, may be pronounced to have reached its extreme; and the blame of the government's daily retrogression and of the daily demoralization of the people rests with Us; but it is the vocation of two or three high officers to propose what is right and correct what is not, and thus to assist Us where We fall short.

Muhchangah, as a chief minister of the Cabinet, has been favored during more reigns than one by a recognition of his fitness for office; but he has not bethought him of its difficulties, and the diligent attention due to it, or of his obligation to identify himself with the virtue and good counsels of his sovereign. On the contrary, while conserving his position and coveting the credit attaching to it, he has kept back men of worth to the detriment of the state: disloyal and faithless, by concealment of his thoughts and a complaisant bearing, he has made his treachery pass current; perverting his learning and abilities, he has suited his suggestions to the views of his lord. His overthrow of those of a different policy from himself when the barbarian question first raised is matter of the deepest indignation. In the case of Tahungah and Yau Y for example, their extreme loyalty and energy being in his way, he must needs at their downfall; but he did all that in him lay to establish Kiyng, because in him, selfless and lost to virtue, he had a coadjutor who shared his iniquity. There have been many such instances of his securing preference in order to appropriate to himself an undue share of power; more than can be numbered. His Majesty, our late Parent, was himself too upright to behave otherwise than honorably to men, and Muhchangah was hence enabled to pursue his unprincipled course without fear. Had the light of the Sainted Intelligence fallen upon his treason, he would have been at once punished severely; and assuredly no mercy would have been shown him, but [not being detected] he presumed upon the favor shown him to give himself yet greater license, and has continued to the last unreformed. At the commencement of our reign in the first moon of this year, whenever there was occasion for his counsel, he would either give it equivocally, or would close his mouth and remain silent; but after some months he began to display his cunning. Thus, even when the vessel of the English barbarians arrived at Tien-tsin, he would have leaned upon Kiyng as his confidant, that his own policy might prevail, and he would have exposed the black-haired flock of the Empire to a repetition of former calamities. The hidden danger of his intentions is not to be told. When Pwan Shi-ngan recommended Lin Tseh-su for employment, he repeatedly averred that Lin Tseh-su's weakness and infirmity unfitted him for it, and when We had ordered him to Kwangsi to exterminate the outlaws of that province, Muhchangah repeatedly questioned his ability to proceed. He has dazzled Our sight with his falsity, to prevent Us from knowing what was passing without; and herein, in truth, lies his offense.

The unpatriotic tendency of Kiyng, his cowardice and incapacity, are very greatly to be wondered at. When he was in Kwangtung, he did nothing but oppress the people to gratify the barbarians, never looking to the interests of the state. This was shown plainly, was it not, in the discussion regarding their entry into the city. On the one hand he wronged the divine principle of justice, on the other, he outraged the feelings natural to man, till he all but occasioned hostilities when there was no anticipation of them. His late Majesty, fully informed of his duplicity, commanded him to return with speed to the capital, and although he did not immediately degrade him, would certainly have done so in time. Often, during this year, when summoned to Our presence, Kiyng has spoken of the English barbarians, stating how much they were to be dreaded, and what need there would be for conciliating them, should any difficulty with them present itself; he thought, nevertheless, to deceive us into ignorance of his treachery; but while striving to make sure of his office and emoluments, the longer he declaimed the more glaring appeared his loss of all principle. His speech was as the raving of a dog; he was even less an object of pity.

The course of Muhchangah was concealed and hard to discover; that of Kiyng was evident and easily discernible; but the guilt of both, reflecting the injury it would upon the state, is on a par. Unless the law were forthwith satisfied, how should the rules of duty be so had in respect as to preserve rectitude in the hearts of men? Or how should We be other than ungrateful for the important charge committed to Us by his late Majesty? Still, remembering that Muhchangah is the ancient minister of three reigns, We can not bear at once, in a day, to subject him to the severe punishment he deserves; let him therefore, in great mercy, be deprived of his rank, and never more recommended for employment.

The incompetence of Kiyng has been extreme; but as he has been hard pressed by the difficulties of his position, let the utmost mercy be also extended to him, and let him be degraded to the 5th rank, and remain an expectant *yen wai-lang* (assistant under-secretary) of one of the six Boards.

The interested conduct of these two men, and their forgetfulness of their sovereign, are things patent to the whole Empire. "Doing nothing in excess," We have not condemned them to an extreme penalty. In dealing with their case Our sentence was given after mature deliberation. We considered it long, and, as our servants may imagine, Our feelings are indeed pained at doing what is unavoidable.

Henceforth must every officer, high or low, civil or military, employed in the capital or elsewhere, show that he is actuated by good principles, and loyally assist the state; that the evils accumulated during a long course of sloth and trickery may be in one day repented of and reformed in fear and trembling. Let none either shrink from difficulty or give way to self-indulgence, and if any have it in his power to develop any of the great principles that are of importance to the policy of the state or well-being of the people, let him do so straightforwardly and without reserve. Let none be any more guided by his attachment to his [political] teacher, or by his feeling towards his patron; but let all, as it is Our sincere hope that they will, adhere to what is right without deviation therefrom, and confine themselves, unassumingly, to the discharge of the duties of their posts. Let this be especially promulgated both in the city and without it, that every one may be informed of Our will. A special decree of the 18th day of the 10th moon of the 30th year of T'aukwáng (21st November, 1850). Respect this! —*China Mail*.

A summary of the leading events in the official life of Muhchangah is here extracted from a late number of the *China Mail*, and forms a good commentary on the preceding paper, showing that this high officer has not been altogether unworthy of his honors, though we do not think he has exhibited much originality or decision in his long official career.

The name of Muhchangah stands at the head of the high committee intrusted with the last reprint of the Statutes of the dynasty in 1818. He was at that time a junior vice-president of the Board of Revenue, Controller of the Imperial Household, and Manchú General of the White Banner. From a broken file of the *Peking Gazette*, we learn that, in 1823, he was promoted to be senior vice-president of the above Board, and presently to a senior censorship. In 1829 he went as high commissioner to Hiáng-shan (not the Macao district, but a place beyond the outer frontier of Sz'chuen), to inquire concerning the death of a brigadier who had been buried two years, but who was alleged to have been murdered; the body was exhumed, but nothing satisfactory ascertained. In 1831, he was sent on another special commission; and in 1832, while he accompanied the Emperor to the tombs, K'ying was directed to perform his duties, as well as his own, in the Board of Revenue. In 1833, he was dispatched as high commissioner to Honan, the government of which was supposed to have falsely reported a dearth; Muhchangah, however, corroborated this statement. In the same year, in the same capacity, he was instructed to examine the petition of the population of part of Chihlí, who were anxious that the district jurisdiction of Sin-ngan, which had been merged in that of the adjoining ones, should be revived; and, somewhat later, he was dispatched with all his staff as commissioner, post haste, to Kiangnan. He held at this time an important post in the Hanlin Academy, and had become president of the Board of Works. In 1836, he received the honorary title of Tutor to the Heir Apparent, and in the summer was advanced to a seat in the cabinet, the senior member of which was the Changling, the hero of the Mohammedan wars in Turkestan; who had succeeded the aged Tohtsin in the premiership, some few years before. Muhchangah retained the superintendency of the Board of Works, to which he had risen from being president, and was desired to act, at the same time, as superintendent of the Board of Civil Office, the most important bureau in the administration, to the Tartar presidentship in which K'ying was nominated in the same gazette (7th moon, 23d day). An honorary step of rank was shortly after conferred on Muhchangah for his activity in extinguishing a fire at the favorite palace of Yuenming Yuen, and he became Governor-general of Chihlí. While in this post, and up to the present time, the gazette records a fair proportion of his business memorials. One of these, written in 1837, is remarkable as recommending that all the arrears of taxes due to the state previously to 1830 on certain lands, the rent of which goes to pay the Bannermen, should be remitted. He must ere this have vacated his provincial government, as, in a decree of February 1837, highly laudatory of the zeal of the octogenarian premier, Changling, his colleagues Pwan Shí-ngan and Muhchangah, and Kíshen, the first is spoken of by the Emperor, as having charge of Chihlí.

On the death of Changling in 1838, Muehangah became premier. A memorial of his in 1841, reports upon the effects of Kishen confiscated when he was degraded for his Canton policy. In 1847, another urged the Emperor to insist on the immediate recovery of the numerous debts long owing to the state. This probably produced Kiyng's memorial of 1848, the result of which was a general scrutiny of the accounts of the Empire, which occupied most part of that and the two succeeding years, and led to the discovery of enormous deficits and considerable abuses. In the spring of 1849, the late Emperor again praised the energy of his premier, and of the senior Chinese minister, Pwan Shungan, who had recently attained his 80th year.

Since the accession of Yihchü, Muehangah's chief memorials have been upon matters of routine or ceremony. We do not find him responding like others of the principal statesmen, amongst the rest the luckless Kiyng, to the decree commanding his ministers to give counsel to their monarch; and it is to be observed that one of the faults imputed to him in the autograph manifesto which has degraded him, is his reserve when he has been asked for his opinion.

It will be seen from the above that he has been in high places for the last 32 years at least; and, to judge from his standing in the committee referred to at the commencement of this memoir, he must have been already in 1818 a leading man. He has sat in the Cabinet 16 years, 12 of which he has been prime minister of the empire, and at the time of his fall bore the high titles of Speaker at the Classical Feasts, a Senior Guardian of the Heir Apparent, Cabinet Minister of the Hall of Literary Culture, Revisor-general of the veritable Records, Secretary for the verification of Imperial Decrees, Preceptor General of the Upper Library, with access to the Southern Library, Superintendent of the Gallery of the Abyss of Letters, Director of the State Chronicle office, General of the Manchus of the Bordered Yellow Banner, a high officer of the Presence Chamber, Inspector-General of the forces [in Peking], Commandant of Imperial Escorts, and Superintendent of the Board of Works [one of the six chief tribunals of the state.] He is now a simple Manchü of the Bordered Yellow Banner, without office or emolument.

The late commissioner Lin Tschsü has received posthumous honors from his young master, and the following edict, praising him for his zeal and fidelity, is better deserved than many of those which the head of the state has issued during the last decennary. It stands in singular contrast with the preceding denunciation of the policy of Lin's political opponents, and leads us to conclude that Lin would ere long have taken a seat in the cabinet if his life had been spared.

The following imperial decree has been received: The late governor-general of Yunnan and Kweichan, Lin Tschsü, from the time he left the Academy to hold office in the provinces, repeatedly enjoyed the favor of our late Father until he reached high responsible stations, and exerted himself to fulfil their duties for many years. Last year, having showed great ability in the measures he adopted for subduing the insurgents in the district of Panshan in Yunnan, he was honored with His Majesty's approval, and received the high dignity of Guardian of the Heir-apparent, and permission to wear a single-eyed peacock's feather, with the further favor of granting of his request to return to his home on account of illness. When We first ascended the throne, knowing that Lin Tschsü conducted his official duties with honesty and zeal, regardless of public disapprobation, we issued orders, commanding him to repair to Court. Subsequently, troubles arising with the insurgents in Kwingsi, he was specially empowered with the seal of a high imperial commissioner, and ordered to listen to the scene of action and quell the disturbance. We had received his dispatch, in which he stated that he had already started on his journey, and that he only desired quickly to 'sweep the frontiers of their malaria,' and tranquilize the southern regions; when the dispatch of Sü Kiyü informed us that the fatigues of the journey had greatly tried the said commissioner, and his old complaints having returned, he only reached a stopping-place in Chänelau fü in Kwängtung, where he shortly after died. When we remember that his strength was spent in girding himself for his duties, and that he died in the

service of the state, the intelligence in this memorial has filled us with deep sorrow. Let the additional title of Great Tutor of the Heir-apparent be conferred on him to show our regard, and the usual donations bestowed [at their decease] on governor-generals, and all fines and degradations incurred during his official life be remitted or removed; and let such further honors as he is by statute entitled to, be reported for our examination by the proper office. Let his son Lin Yüchan, a member of the Academy. Lin Tsungtsiang a *siatsai*, and Lin Kü, a scholar, after the period of mourning has elapsed, be presented at Court by the Board of Civil Office, that we may extend favor to them also.

The insurgents in the western parts of this province and in Kwángsi seem not to be so easily dispersed as their rulers would have us believe. The reports to court of Sü and his colleagues on occasion of the victory gained last autumn contrast strongly with the anarchy and suffering which exist in those parts of the empire. A paper has recently been circulated in Canton, professing to be a copy of two petitions from the leaders of two bands, to be restored to favor, and pardon granted to their followers on returning home. We give a translation of one of them, for whether an authentic document or not, it will illustrate the *vox populi* of the land. The favor which the leaders request is to be promoted to office as Shap-ung-tsai was, and this paper is probably merely intended as a feeler of the intentions of the governor.

Copy of the petition of the insurgents of Kwángsi, on applying for pardon. A prepared statement of the plebeians Tā Lí-yü (*i. e.* the Great Carp), Cháng Chiu, Cháng Kweiho, and Wan Sih of Kwángtung, and Tien Fang, Hwang Shan and Liáng Fa of Kwángsi, who, petitioning for a full pardon of their offenses and stating the circumstances, look up for favor, and beg to be rescued.

We plebeians, were born in times of plenty, and were once loyal people; our families are reputable in our village, and we practiced well-doing, and regarded propriety. Owing to a succession of rainy seasons, the farmers were unable to save the crops, and we had no capital for our business, so that people of all occupations were obliged to join themselves to the bandits. We came into the West province seeking a place to remain, when we met fellow-townsmen in the same trouble with ourselves, so that *volens volens* we were forced to become brigands to save ourselves from starvation. Nobody oppressed and drove us to follow this line of life, it was only absolute want of necessaries of existence. If, however, we have acted like Lā Mung (a noted bandit; see San Kwoh Chí), shall we not also, like him, alter and reform our ways! Whenever we think of our homes and families, we wish to return to them but can not do so; tossed by the wind on a rough sea, when shall we ever reach the desired shore? But trusting in the kind compassion of their excellencies that they will forgive all that has passed, and looking up, will embody the vast graciousness of his majesty, we hope to be permitted to reform. If a withered, useless tree can receive the same dew and rain which descends on fragrant flowers, how then can men, who have reason, dare to forget the vast goodness which has, so to speak, restored them to life! If your excellencies will once open the gate of the citadel, and display a regard for the public welfare, we can then make known all our misfortunes; if you will really rescue us from the net of the law, you will also doubtless be willing to receive our statement. We are at heart men and good subjects, and will then together return to happiness and long life. Henceforth, to the end of life, we are willing to serve in the humblest conditions (like dogs and horses), and desirous to spend the remainder of our strength for you; we will be at your beck in your office, nor object to feel the lash or the bamboo if we do wrong. We have now disclosed our inmost wishes, and prostrate make known these things; if we have rashly offended in bringing this to your excellencies' notice, we tremblingly await our sentence. For this we draw near with our request, begging your excellencies to grant us favor.

The China Mail furnishes the following details of the force at the command of their Excellencies, and its *materiel*. Further notices on this part of the provincial government are given in Vol. IV., page 282, to which we refer the reader.

Exclusive of the Manchú-Tartar garrison in the city, the regular army of Kwángtung consists of a division under the Governor-general's immediate command, composed of five *ying*, camps or cantonments, besides 929 marine infantry; a division of two *ying* under the Governor; of twelve under the *Shoui sz' tí-tuh*, or Admiral, and twenty-one under the *Luh-lú Ti-tuh*, or General of the land forces. Besides these, the whole province is divided into 8 *chín*, or general commands, each under a *tsungping*, who however appears to refer rather to the Governor-general than the *Ti-tuh* for instructions. These *chín* divisions are subdivided into numerous cantonments, the entire force amounting to 65,526 men, besides the marine battalion of the Governor-general; of these, 1939 are cavalry, of whom 96 belong to the admiral; 23,302 infantry of the field, and 43,255 infantry of the garrison. The officers subordinate to the above are 16 *Fú-tsiáng*, or Brigadiers; 14 *Tsan-tsiáng*, Colonels; 30 *Yu-kih*, Lieut-colonels; 26 *Tú-sz'*, Majors; 85 *Shau-pí*, Captains; 175 *Tsien-tsung*, Lieutenants; and 347 *Pá-tsung*, Ensigns. Some idea of the strength of the cantonments may be gathered from the fact that the 21 which constitute the *Luh-lú Ti-tuh's* division amount to 240 cavalry, 6684 infantry of the camp or garrison. The data accessible regarding their pay and allowances are not thoroughly satisfactory; those consulted give about 1,179,700 taels as the annual total. Of this sum the officers receive above 177,700, the larger portion being their allowance for the nutriment of integrity [anti-extortion allowance—*Meadows*,], which nearly doubles the remainder, made up of four items, viz: pay, fring, *vegetables*, and stationery. The subalterns receive no vegetable allowance, in other words have to find themselves; nor any stationery, having, it is presumed, no correspondence, even if they could write, which they are not always competent to do. The *Waiwei*, sergeants and others, whom we style non-commissioned officers, are not in the above strength. As for rations, every private soldier draws some 18 *ch'ities* of rice a month, which may be stated roughly to add upwards 1,400,000 taels to the annual estimate.

A summary of judicial cases will afford our readers a slight idea of the proceedings of the courts in China, but probably these are not to be taken as the best index of the general administration of the laws, for probably only a small minority of the decisions find their way into the Gazettes. This extract from the China Mail is introduced as illustrative of the notices given in former volumes of the Repository of the construction and administration of Chinese courts.

The cases here given are principally those in which complaint has been made of the negligence of civil or military officers, or their suppression of crime to the metropolitan courts. As these are not in general applied to until all appeal to provincial authority has been found vain, the cases are in themselves contradictory evidence as to the administration of justice in China; for it is difficult to understand how the jurisdiction of a tribunal like the Censorate can be really operative in a country in which the gravest offenses may be trifled with or unnoticed, not only by the magistrate of the district, but by every one of his superiors.

This is only one civil ease, according to our acceptance of the term, which is hardly a just one in this Empire.

The circumstances are as follows: A *Nán* or Baron, of the red-bordered Banner, a noble of the lowest of the five hereditary orders, and of the 3d or lowest degree in his order, died without heirs. His son, who had lived to be married, having also died, his mother, the baron's widow prayed the memorialist, a Prince of the highest rank, and in charge of this Banner during the year 1849, to have the nephew of her husband adopted to be to him for posterity. The tribe agreed to a proposal so perfectly regular, and the Board of Revenue, before whom it came as a question affecting the population, not the rank which the adopted would inherit, proceeded to consider it. The old widow died before they had come to a decision, and a nephew of her deceased son was then put forward by his own father as a more fit representative of the line; but the widow of the son preferred the prior arrangement, which, however, could not be carried out unless the new claimants, his father and his brother, put in a voluntary agreement to forego the succession; if they would not do this, all the parties must be sent by the Banner officer before the Board of Punishments. The widow of the son pleaded the will of her deceased mother-in-law; the rest of the tribe would have signed the necessary papers,

but the new claimant and his relatives refused. The Emperor's authority was therefore requested to send them before the Board, who are to summon the widow, and all the members of the family of the late Baron. It is not stated how many in descent he was from the first of his family who was ennobled; as one of the 3d degree his dignity would expire with the eighth descendant of the first person ennobled. It is said that these suits are sometimes carried through many generations, the Courts continuing to receive fees from both parties.

In November, a man at Peking having intrigued with another man's wife during several months, murdered her in a fit of jealousy. She had refused to continue the amour in fear of being detected by her mother-in-law. Her lover pawned his clothes to purchase a knife, made himself drunk with the rest of the money, and having brutally murdered her in her own house, and mortally wounded her mother-in-law, attempted to drown himself. He was beheaded under the summary warrant, and his head exposed, for having "killed two members of a family, the same not being charged with any capital offense;" half his property should have gone to the deceased's relatives, but he possessed none; his wife was not punished for not divulging his intrigue, of which she was found cognizant, the less worthy of immediate relations being allowed, under certain restrictions, to conceal the offenses of the more worthy; the neighbors, who, if it had been shown that they could have prevented the murder, would have been held accessory, were acquitted of that charge; as was the husband of privity to the criminality of his wife, which would have subjected him to a flogging with the rattan. It is to support his innocence on this point, that her act is expressly stated to have been voluntary and not mercenary. Had it been the latter, his knowledge of it would have been punishable, ordinarily with 90 blows, mitigated to 35 of the heavy bamboo: here, as murder ensued from it as a first cause, the penalty would have been 100, mitigated to 40.

The rest are all cases of appeal to, or from, Peking. A law passed or amended last year requires the chief provincial authorities to report half-yearly the progress made in the investigation of causes sent down to the provinces for explanation or decision after appeal has been made to the Censorate. The Governor of Honan reports in January, that at the end of 1848, there remained 22 cases, and that 39 new ones had arisen in 1849—in the first six months of which, 14 of the old and 3 of the new had been decided, leaving 8 of the new to be reheard. The Governor of Kiángsú reported but ten in all undecided. A native of Húpeh complained to the Censorate, that he had applied in vain to the judge of his province to compel the magistrate of his district to punish a man who had carried off his wife, murdered his father, and wounded himself. The criminal had purchased a substitute to appear in his stead before the magistrate, to answer the charge of the rape, and had committed the murder with a gang subsequently, when information had been laid against him before the intendant and prefect. They had directed the magistrate to take steps to secure him, but he had bribed the police, and continued to detain the complainant's wife. The chief military officer had also been applied to, as robbery had formed a part of the offense.

In a murder committed in Kiánging chau, a troublesome department on the east frontier of Kwangtung, the complainant stated, that the criminal parties had been accused, in four years, twice to the intendant, thrice to the judge, thrice to the chief literary officer of the province, twice to the Governor, and once to the Governor-general, without avail. The leading offender was a graduate, who had attempted to encroach upon some pasture-land held by the complainant's family; he had surrounded the house with a band and taken one man's life, but had bribed the clerks to make a false note of the proceedings in court; and being a man of influence, as well as wealth, had intimidated the magistrate from representing the truth or further prosecution of the case.

A man presented himself from Fukkien, speaking so strong a local dialect that the adjudicating censors were obliged to take his case from his petition, from which it appeared that in 1846 his family had refused to join a *hwei*, or confederacy, headed by some influential person who had a feud with another in Changchau, the department west of that in which Amoy is situated. The man of power in consequence attacked their hamlet, killed and mutilated the petitioner's father, hung his brother, and held three of his kinsmen to ransom. He had applied twice to the Governor of Fukkien, once to the intendant of the circuit, twice to the provincial judge, and once to the general of the division, but no one had been summoned before any of these on his requisition.

In another case the plaintiff's brother and pregnant wife were killed by night; the guilty party was seized, but being wealthy had bribed the magistrate. The note of the inquest was garbled, and the criminal was still at large. In another, the magistrate not only refused to entertain a charge of murder brought against his constable, who had killed the complainant's mother, but allowed the police to imprison his brother on a charge of homicide; they had attempted in vain to extort a ransom, and with a gang of about 100 had fired the hamlet and burned his murdered mother's corpse. Dreading the power of the police, or hostility of the magistrate, he had not ventured to appeal to the authorities of his province, Húpeh, but had made his way to Peking, and presented his petition not to the Censorate, but to the general commanding in the city.

In Kiangsi, a dispute about land having been settled in 1844, in favor of the plaintiff, and the defendant forced to rebuild a house which he had destroyed, he took occasion to destroy it again, and plundered its proprietors with a gang. The magistrate desired him to refund what he had taken, and imprisoned him pending payment, but he bribed his jailers to release him, and murdered the complainant's brother, whom he cut to pieces after death. The magistrate garbled the evidence taken on the inquest, and his forgery was discovered by the provincial judge, who was appealed to in 1849. Still no steps were taken concerning the murder, and application had been made in vain twice to the intendant, twice to the judge, and twice to the prefect.

The dilatoriness of the judge and a magistrate in Hunan, in dealing with a case of murder and rape, is denounced by the Governor-general. The Board having written to direct a re-investigation, orders had been given to the judge to preside; the magistrate had taken a few of the parties, of whom the chief was a military graduate; but the case remained in *statu quo*, and the judge had not acknowledged several dispatches insisting on its termination. The degradation of both offending officers was requested.

The purchase of substitutes is mentioned in another murder, which took place in Kweishen, a maritime district in the east of Kwangtung. Eleven persons were killed in 1844, apparently in a clan fray; their surviving relations, dissatisfied with the execution of the substitutes, had appealed to the Censorate in 1847, and orders had been issued to the provincial authorities to see justice done. Some of the accused being taken and punished, the rest revenged them by killing five men and women, and plundering their fields and houses. Complaint had been made twice to the prefect of Kwangchau, and the commandant of Hwueihau, in whose jurisdiction Kweishen lies, once to the judge, once to the governor, and twice to the Governor-general, none of whom had personally taken any interest in the question.

One robbery is curious both for the expression *above the limit* (*sc.* above 120 taels), and the evidence it affords of the existence of a paper circulation at Peking. It is said to be in the hands of certain metropolitan licensees, but there is no written testimony obtainable on the subject. The delinquent, a stamp-utter in the service of government, had stolen a printed check for 1560 odd strings of cash, which he had some months after tendered in payment of a shop he proposed to purchase, not knowing that the check had been posted in the house which originally issued it; the person presenting it was seized, and this led to the capture of the offender, whose crime is aggravated by the fact, proved on his trial, of his having squandered money in riotous living after his disappearance with the note. His punishment for stealing a less sum would be flogging in various degrees, according to the value or amount of the stolen goods. Theft above the limit is punishable with strangulation after detention in prison, *i. e.* until reference be made to the Criminal Board, whose sentence would be carried into effect at the first autumnal assize occurring after the case had been reported to Peking; it is generally, for such offenses, commuted to transportation.

The Governor of Shansi denounces with unusual alacrity two district magistrates and certain military officers, to want of due precaution on whose part he attributes the occurrence of a number of burglarious robberies on the nights of Oct. 18th. and Nov. 6th, in which some 18,000 taels were carried off with violence. His dispatch is in the Gazette of the 23d December, and is not less severe on the carelessness before, than the apathy shown after, these robberies, by the officials denounced.

Sale of office is as well understood in China as in other countries, though nominally against the law; but the following case of purchase of office is rather unusual, and reminds one of the way in which officers sometimes rise in the ranks of the English army.

Kingsi.—The law requires that persons purchasing the rank of intendant or prefect should be proved for one year in the public service; and their qualifications reported on by the chief provincial authorities. A Chinese of the bordered yellow Banner, in the service of the Imperial Household, having purchased a degree, next a clerkship in one of the Boards, and then the rank of sub-prefect, was sent to serve first in the Imperial demesnes, and then in Kiangsi in 1836. He lost a step, and was removed to another post, in 1845, on account of the non-arrival of certain grain juuks of which he had charge, but repurchased his places by subscribing in aid of the public distress in Kiang-sü; and from his deputy sub-prefectship rose by purchase to a sub-prefectship, and thence to a prefectship. His year of probation having expired since the day on which he had the good luck to be chosen for employment by lot out of those who arrived at the same time in the province, the said prefect, Yuen-shen by name 51, is reported to be hale in body, and of great abilities, sure and experienced, diligent and clear-headed, and capable of taking charge of a difficult department. It is therefore proposed that he succeed to the first prefecture vacant by sickness, death, or discharge of the incumbent, at the disposal of the Board.

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